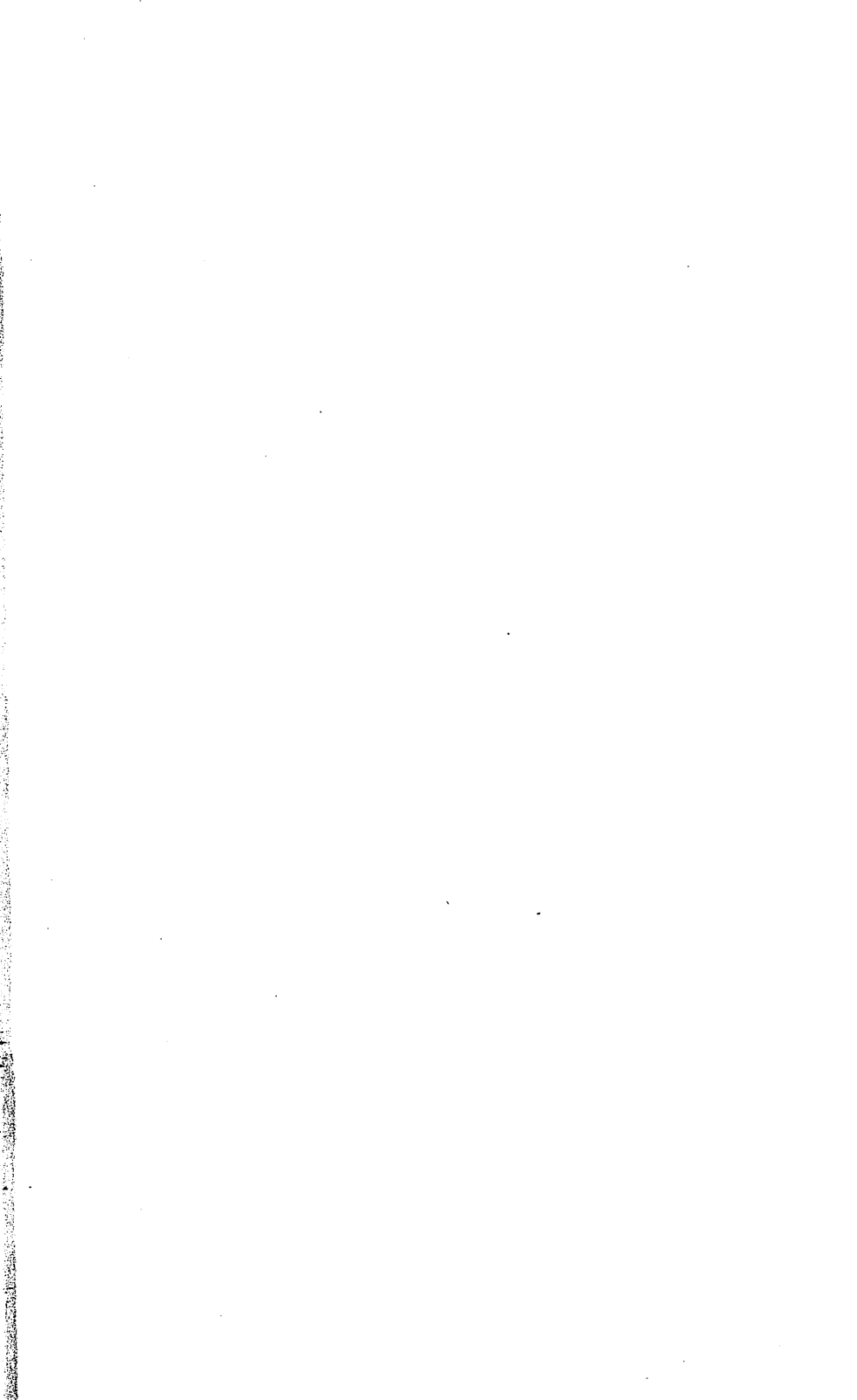


Studies
in the
Liturgy

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STUDIES IN THE LITURGY

by

F. R. WEBBER

Author of

*Church Symbolism, The Small Church,
etc.*

1938

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P R E F A C E

In putting out this volume we are advocating nothing and suggesting nothing. This fact cannot be too strongly stressed. Mindful of the controversial nature of the subject, one is compelled, in writing about it, to assume an impersonal attitude toward it, and to state general facts without becoming partisan. The object is to explain the more important parts of the church service, so that our clergy, seminarians, organists and lay members in general, may have a little manual written in popular rather than technical language.

It may become necessary to explain certain points with which the reader will be in complete disagreement. In fact, there are points which must be discussed, with which the writer does not at all agree. When one sets down a fact it is not necessary to argue over it. He who describes things in an unpartisan manner is generally looked upon as somewhat cowardly. But, after all, may we not give an account of the battle of Pavia without taking sides in an issue that may not concern us today? May we not study a map of Polperro without crying out in protest against the narrowness of its streets?

Some of the material in this volume has appeared previously under the same title, but in a different form. The difficulties encountered in issuing these studies in booklet form, the repetitions that were necessary, to say nothing of the fact that the writer has been obliged to spend a considerable portion of his time in England in connection with work in which he is interested, has made it hard to continue the series in the form originally planned. The publisher has suggested that we gather into a single volume the material which has appeared and that which was contemplated. The general arrangement may differ somewhat from the original prospectus, but the more important subjects are included, as well as other things not contemplated at first. Permit us to state again that we are neither advocating more liturgy nor less liturgy. Our sole object is to describe in simple language not all, but some of the more important materials that are used among the various divisions of what is often called the Western Church.

Confusion of thought will be avoided if it be remembered that we are speaking not of the minor devotional offices, such as Matins and Vespers, but of the Chief Service, or Holy Communion. This is not a new service, formulated in our own time, nor at the Reformation. Much of this Service may be traced back to the Early Church.

A number of excellent books exist, dealing with this Communion Service. They are mainly by Roman Catholics, Anglicans and Lutherans. This is but natural, since these three bodies have retained the traditional Mass of the Western Church, with certain changes which we shall point out. These books generally make the mistake of ignoring the other man's contribution. There are thick volumes by Roman Catholics in which Lutheran and Anglican developments are not even mentioned. The same may be said of some Lutheran and Anglican writings. Each of these three groups contributed toward what we have today, and to ignore such contributions means only confusion.

It must be kept in mind that the pages that follow deal with the English version of the Service, not the Latin, the German or the Scandinavian. Therefore we have refrained from using Latin and German quotations, and the references are generally to books in the English language, especially those readily available to the average reader.

F. R. WEBBER

Cleveland, Ohio, U. S. A.
Epiphanytide, 1938

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CHAPTER I

THE NATURE OF THE SUBJECT

When we speak of liturgics, we mean the art of worship. When we mention the liturgy, we mean the church service. A thing is liturgical if it is connected in some manner with Christian worship. To the uninformed, a liturgically-minded man is one who is ready to urge a complicated order of service and an elaborate ceremonial upon his friends, and compel them to use it. To those who are antagonistic, liturgics means "pomp and ceremony," as they so commonly express it; and the men who study the art of worship are accused of being formalists, externalists, indifferent toward sound doctrine, and interested only in spending large sums of money for coats of many colours.

Few subjects are more highly controversial. As one of our clergy expressed it, "When we speak of liturgics, most people see red. They work themselves into a state that is closely akin to fanaticism; and in former ages men have been sent to the executioner's block because of it."

Such unhappy conditions could not exist were men only to realize that those who study the art of worship may be entirely indifferent to external matters. One man may read lengthy conference papers on the subject, and yet be content to officiate all his life in nothing more than a plain black robe, and use a service composed of five hymns, two Lessons and a sermon. Another man, popularly believed to be the father of all modern ritualism, admitted before his death that he would not recognize a chasuble were he to see one; and it is said that he had never used an Introit in all his life. The author of a widely known liturgical book is reported to serve contentedly a congregation that will not permit even an altar, and he himself officiates in the clothing of the business world. The best shoe-makers often wear shoes that need repair, and one of the world's greatest sculptors is a faithful vestryman in a church entirely devoid of sculpture.

As often as not, the man who is interested in the art of worship is aware that it is an external matter. He reminds one of the cottager who reads with keen interest the newspaper from the big city an hundred miles away, but is too busy with his daily tasks ever to visit it.

Several lamentable controversies which have raged during the past century or so, might have been avoided had men been true to their confessional writings. These writings declare that the art of worship is an external matter, and that no church is to be condemned because it may have more liturgy or less liturgy than its neighbour, so long as the Word of God and the Sacraments are rightly used. These golden words deserve to be inscribed in a conspicuous place in every church and chapel in our land.

As one delves more deeply into the subject, he discovers that the widest differences of opinion exist in regard to the art of worship. If we attempt to settle matters by appealing to history and tradition we arrive nowhere. One may prove anything from history. A certain council will authorize a particular form of worship in one generation, and set it aside for something else in the next. A great reformer may place the Confiteor at one part of the church service today, and transpose it to another part tomorrow. One denomination will sing the Gloria in Excelsis toward the beginning of the service, while another will sing it at the close.

These things seem strange, especially when we remember that almost every part of the church service except the prayers, is taken verbatim from the Word of God. While these individual parts are so often in the very inspired words of Scripture, yet it is clear that their arrangement, and the rubrics or "rules" that govern their use, are the work of men.

It is not often the content of our liturgies that is the cause of arguments. Generally it is the *when* and the *how* of their use. All will admit that the Introit, the Kyrie, the Epistle and the Gospel are the very words of Holy Writ, but the question is, when shall we use them? The Psalms and Canticles are God's Word, but how shall we use them? Shall we read them or shall we sing them? If we sing them, shall it be to barred chant or to plain chant? Over such questions as these controversies have raged.

All of these things may cause the subject of Christian worship to seem complicated, and it is little wonder that many people have neither time nor patience to disentangle the confusion of threads. A great English authority tried to do so. His best-known book has seen many revisions and new editions, each one of which appears to have more contradictions than the previous one.

Through it all, however, certain great principles survive. The shallow margins of the great Mississippi may seem to be full of little eddies which circle about and get nowhere; and yet the current itself moves majestically toward the sea. It may wind this way and that, and at times it may flow directly away from the sea, but its general course is onward. So too with the art of worship. Despite questions, disputes and a multitude of authorities who contradict one another, yet the essential things have survived, and have moved down through the ages. The Christian Church, in the course of twenty centuries, has developed certain broad principles, and has made use of certain material which has been found valuable in arousing man's devotion, and in preparing him to hear the Word and to receive the Sacraments. Who would think of questioning the devotional value of the Lord's Prayer, the three Creeds, the Epistle and Gospel series, or the Psalms?

These general principles, and this specific material knows neither the changes of time nor the differences of race or creed. Exactly the same Epistles, Gospels, Introits, Collects and Canticles which awakened devotion in the hearts of the people in the fifth, sixth and seventh centuries, will awaken devotion today, in almost any land, and among people of different denominations.

The beginner will be amazed, and perhaps a little pained, when he first discovers that his cherished denominational property is so often the common property of all. We have thrown more than one group of people into a turmoil by showing them that the monks at Beuron, Buckfast and Downside, the Evangelicals at Köln, Stuttgart and Minden, the Anglo-Catholics of London, Norwich or York; the moderate churchmen at the Abbey and St. Paul's and the Lutherans of Germany, Norway, Sweden and Denmark each think of these things as their very own. Among these widely

differing groups we find the same familiar Introits, Collects, Epistles, Graduals, Offertories, as well as the Sursum Corda, Prefaces, Sanctus and Agnus Dei. Often the musical settings are much the same.

A Lutheran was greatly disturbed at hearing "the good old Lutheran hymn-tunes 'O Bleeding Head and Wounded,' and 'Holy God, we Praise Thy Name,'" emanating from a Roman Catholic church. A Catholic, on ship board, was astonished at discovering many of his own "good old Catholic prayers and chants" used at an Anglican service. A Church of England layman of considerable prominence was puzzled when shown a Lutheran service book, with so much of the same material that his own church used, and he was sure that it was a very recent imitation of the Book of Common Prayer.

As one proceeds more deeply in his liturgical studies, he will find fewer and fewer "distinctive" things. He will find that the older religious denominations have all drawn upon a common source, and many of the things which he fondly believed to be the exclusive property of his own denomination have come down from pre-Reformation days, and much of it has been used unbrokenly since the second, third and fourth centuries.

A German and a Slovak, when comparing their orders of worship, found them almost identical, both in content and in the musical settings. Each insisted that the other had borrowed from him, until it was discovered that both were using very ancient forms. An Anglican and a Lutheran were discussing rubrics, and both were surprised to find that many of the rubrics in the Prayer Book are to be found in the Common Service. A Roman Catholic, upon overhearing their animated discussion, went to his state room and brought up his own prayer book, and many of the same rubrics were found there. Men from the Evangelical and even the Reformed denominations might have found much the same conditions.

In its essential parts, the art of worship is common property. Like the church organ, the pulpit, the alms bags and the majority of hymns, the chief parts of our liturgy and even its structural outline, know no such thing as denominational or linguistic labels.

In the discussion which follows, we will concern ourselves as little as possible with the historic background, and the arrangement of the various parts of the church service. Men have never agreed on these details, nor will they agree. Appoint a committee of specialists. Give each man twenty-one cards. Upon each card is printed a selected portion of Scripture or a prayer. Ask each man to arrange the twenty-one cards in the best possible sequence. No two of them will agree. They will all admit that each of the cards bears a chief part of the church service, but they will not agree upon how these parts are to be arranged in relation to one another, or when and how they are to be used. That is the problem of the art of worship. If almost four hundred eighty million changes may be rung on a peal of eight bells, (a thing which the mathematician assures us is the case), then how many differences of opinion are possible in regard to some twenty-one parts of the so-called Chief Service or Holy Communion? Add to that the scores of rubrics, and the task seems hopeless. Hence our necessity, in this discussion, of limiting ourself to fundamentals, and allowing those possessed of greater patience than we to discuss "all the little technicalities of the law."

When all is said and done, the art of worship is an external matter. One's salvation does not depend upon whether we have more of it or less of it. It is vastly more important to adhere to sound doctrine.

Happy is any man who is able to reach the stage of spiritual wisdom when he can worship with equal benefit to his soul, whether in the bleak little moorland chapel where there is hardly any liturgy at all, or whether in a splendid city church with all the adjuncts of beautiful furnishings, a stately liturgy and an elaborate ceremonial—assuming that the Word and Sacraments are rightly used in either case. So long as the truth is there, and swagger and ostentation absent, each type of service has its legitimate reason to exist, for, after all, the Truth is the one thing that matters.

If the art of worship is an external matter upon which the salvation of one's soul does not at all depend, then why need we concern ourselves about it all? In order to become more intelligent Christians, certainly it is as important to the Christian to know how men have worshipped through

the ages as to know the battles that they have fought. And yet we treat the subject with scorn in most of our denominational colleges and seminaries. We are turning out young men and women who know about the wars that men have waged, but who would be utterly helpless if asked to turn to the proper Collect for the day, in their hymnal.

Our theological seminaries teach the boys that "Liturgics is an important branch of Practical Theology which treats of the theory and manner of Christian Worship." Beyond that definition, the majority of them are taught nothing. Incredible as it may sound, yet a pastor of many years' experience said lately, with utmost scorn, "I could not think of attending _____ Church, for whenever they celebrate Holy Communion they have this nonsense of the Nicene Creed. The good, old Apostles' Creed is good enough for me." A sectarian pastor, when told of the Church Year Epistles and Gospels, became very angry and said, "Those things are all man-made. I let them severely alone." Then he set about to prepare a sermon on "The Relation of Italy to the League of Nations."

A pastor in one of the "liturgical denominations," noting that his people seemed unfamiliar with their hymnals, announced a ten minute talk, at the close of the service, on the subject. The congregation of two hundred all walked out except two old ladies and the sexton. The majority were not interested. When the Introit was explained, one of the old ladies said, "Oh, that's the funny stuff the choir sings at the beginning of the service! It always sounds Cath'lic to me. I don't like it!"

It is a well-known fact that people, whether clergy or laity, are indifferent toward things about which they know nothing. Often they are even antagonistic. Place a supply of pamphlets in the tract case, these entitled "How to Find Your Way Through the Church Service," and they will stay there indefinitely. But let a newsboy pass the church at the close of the service and cry out that there has been a murder, and everybody will want a paper. Perhaps this is why our Christian people can give you the details of the latest murder trial, but could not find "The Order of Service to be Used for Emergency Baptism," in an hour's time.

Familiarity with the art of worship will go a long way toward banishing fanaticism and bigotry. A Scottish friend told of a case where the workers in a Glasgow ship-yard waylaid and beat a fellow worker, because it was discovered that he was accustomed to a form of worship different from theirs. As late as the year 1890, the venerable Lord Bishop of Lincoln, Dr. Edward King, was tried on the charge of heresy. Among the seven charges were that he mixed water with the wine at Holy Communion, that he faced the altar for prayer and that he made the sign of the cross over the congregation when repeating the benediction. In Trinity Church, New York, a shot was fired into the church when the choir first appeared in vestments. About the year 1843, when the Lutherans of Cleveland set up the first Christmas tree in their city, public feeling ran high. About the year 1855, when Easter was first celebrated in a little town in Western Pennsylvania, the members of other religious bodies were emphatic in their protests.

A familiarity with the principles of liturgics will do much to prevent such outbreaks. As recently as the year 1934, a large group of clergy and laymen were aroused to a high pitch of excitement, and words of strongest condemnation were uttered, and all because a man had arisen and stated that Plainsong is unbarred music, without a fixed time element, and that the music is subordinate to the words. In vain did the culprit insist that he was *advocating nothing*, but had merely come there as a guest, at their own invitation, to define Plainsong. His paper was stopped before he had reached the end of the first page. He had merely defined his subject, as one might define Semi-Pelagianism, Arianism or the Forbidden Degrees. Had those men known their liturgics, they might have realized that much of the music they sang every Sunday morning is Plainsong, and that there is no more sin in unbarred chant than in barred chant!

Whether one may use more liturgy or less liturgy is not of the slightest concern to the writer. We do assume, however, that men will continue to meet from Sunday to Sunday for the purpose of Christian worship; and that there is no more harm in knowing the meaning of the different parts of the service than it is to know that Beethoven's Waldstein Sonata differs from his Fifth Concerto.

Doctrinally considered, liturgical forms are neither commanded nor forbidden in God's Word. We are told, in a general way, "O come, let us sing unto the Lord," "Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms," "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." We are admonished in the Scriptures to be diligent in the use of God's Word and Sacraments, but the details of our form of worship are left to man's Christian liberty.

Too often men look upon Christian liberty as an excuse to do things in a crude, careless manner, or to leave them undone entirely. Because liturgy is an external matter, they imagine that it is a thing which is to be discouraged. To many people the very words "form," "formal" and "formalism" denote something sinful; and anything that is "free" is considered God-pleasing. Such people decry prayers that are printed in a book and read publicly. They insist that the only form of worship pleasing to God is one which is *ex corde*. And yet they do not hesitate to sing a hymn that is printed in a book!

While our liturgies may be external matters, still they are not exactly matters of indifference. Is it of no consequence, should one use a liturgy that contains abuses and errors?

In traveling extensively in lands where it is no longer fashionable to preach sin and grace, where Law and Gospel are woefully confused, where the right relation of faith to works is rarely preached, and where people assume that there is *gratia infusa* without a rightful understanding of the Means of Grace,—one often is surprised at the remnants of truth remaining in the hearts of the common people, many of whom engage in no systematic Bible study. We have maintained that their liturgical forms may have something to do with this, for on Sundays and holy-days they sing lengthy selections from the Scriptures; they recite prayers in which they confess that they are poor, sinful creatures, under the wrath of God, and must needs be lost forever except for the grace of God in the Lord Jesus Christ; they hear the reading of the Epistles and the Gospels. We are almost convinced that a certain amount of elementary Christian truth is *sung*

into their hearts by means of their liturgies and their hymns, even in places where the preaching of sin and grace has given way to a highly subjective teaching of those ordinary moral virtues with which even such pagans as Pliny and Epictetus might agree. We say this, fully mindful of the fact that the truth is able to prevail even where there is no liturgy at all, if only the Word and Sacraments are rightfully employed.

The true reason for liturgical forms of worship is not merely to make the hour or worship interesting and attractive. It is not to add mere prettiness to the house of God. It is not to go only so far as to create an emotional or a devotional atmosphere. It is not a device to attract people of the sort who come and sit in their pews and look on, making up their minds meanwhile whether they like it or disapprove. While there is no sin in making the hour of worship as attractive as possible, while it is well to avoid crudity, and while a devotional atmosphere has its value, yet the fundamental reason for our liturgical form of worship is to instruct the people.

Any liturgy, if it is worthy of the name, is made up of selections from God's inspired Word, and prayers which set forth the truths of God's Word. These things, repeated week after week, impress themselves upon the minds of both clergy and people, and become fixed in the memory. The whole structure of our liturgy is based upon the facts that man is a poor, helpless sinner, and is saved only by the grace of God in Christ.

In addition to this didactic use of the liturgy, it is also a means whereby man may worship the Triune God. It is a crude remnant of the age of Rationalism to say that man's full duty is done when he sits back as a mere listener and hears a sermon. If this be true, then we recall the words of a very prominent layman who said in this connection, "then one might as well close every church in the land, and establish one central broadcasting station, with a receiving set in every home." It is of profound importance that man hear the Word of God and receive the Sacrament; but he must go a step beyond that. Out of gratitude for Word and Sacrament he ought to worship the Eternal God with prayer, praise and the giving of thanks.

Liturgy and Ceremonial are closely related. Generally speaking, the Liturgy is the printed order of service. Cere-

monial is the manner in which it is carried out. Ceremonial does not necessarily pertain to the "pomp and show" about which one hears so much. It may concern itself with so simple a matter as one's position at certain parts of the service. Shall one consider the Introit, for example, as an address to the congregation, and face the people while it is read or sung? Shall he look upon it as an address to the Lord, and face the altar? Shall he respect tradition (especially since authorities often disagree as to whether the Introit is sacrificial or sacramental in spirit), and stand toward the south of the altar, and facing it, while the Introit is being said or sung? Each position has its partisans, and there are some who say: when in doubt, follow the traditional practice of the Christian Church, for those things which have survived through the centuries must have their value, and good reasons for their survival. Ceremonial includes such minor matters as to why one keeps his right side toward the altar as he turns to face it, that is, he turns clockwise as he faces the altar, and counterclockwise as he turns back to the people. All these are minor points, but they come within the realm of ceremonial. Just as the liturgy itself is not a legalistic thing, but only a matter of good order, so too is ceremonial. It is not a thing to be enacted by force.

CHAPTER II

CONFESSION AND ABSOLUTION

Churchmen of all denominations realize that it is not proper to receive the Sacrament of Holy Communion without some sort of preparation. The Scriptures teach, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's Body."—1 Corinthians 11, 28-29. The older church bodies have provided some sort of a confessional or preparatory service, either before, or as a part of, the Communion liturgy.

THE LATIN RITE

In the old Latin Rite of the Western Church, there was a Preparation for the Mass immediately before the liturgy itself. This was made up of the following parts: In the Name of the Father, etc.; Antiphon, (Psalm 42 said responsively by the priest and his assistants); the Confiteor; the Absolution; the Collect for Purity. This is not a part of the Mass proper, but is a preparatory Confession and Absolution of the priests who are about to celebrate Mass. It was assumed that the laity would prepare themselves by means of a private confession of sins and a private Absolution.

In the Roman Catholic liturgies of the present day, this Confiteor and Absolution is still found. It is also found in the Sacrament of Penance, in the order for Extreme Unction and in the impartation of the Apostolic Blessing.

Structurally the Confiteor includes a confession of sin, an invocation of the saints, and a request for the prayers of others. The present-day form of the Confiteor in the Latin Rite has been in use only since the year 1568. The Confiteor is followed by Absolution or prayers for pardon. A Confession of Sins and an Absolution are also found in the Office of Compline.

At the time of the Reformation, some of the reformers were in favour of omitting entirely the Confiteor and Absolution of the priest and his assistants. Others desired to retain it. A number of the post-Reformation liturgies of the Lutherans retained it, but made it a confessional service for the entire congregation. Thus a service of Public Confession and Absolution grew out of the Latin Rite, and was used in many places by those who had separated from the Latin Church.

The Roman Catholic Church has no such general Confessional Service for the entire congregation, for she assumes that her members will engage in Private Confession and Absolution, and their failure to do so is regarded as sin. She looks upon a general confession of the whole congregation as a make-shift, which will, in time, cause Private Confession to fall more and more into disuse.

In Private Confession in the Roman Catholic Church, the priest is vested in a surplice and purple stole. The penitent, making the sign of the cross, says, "Father, bless me, for I have sinned." The priest may say, "May the Lord be in thy heart and upon thy lips, that thou mayest make a good confession." Then the penitent recites the Confiteor, "I confess unto Almighty God," etc., to the words, "through my most grievous fault;" whereupon he adds, "but more especially, since my last confession, which was _____ ago, I accuse myself of _____," and here he names the sins which he has committed since his last confession, such as, for example, "the sins of ingratitude for God's mercies, of unthankfulness, of unholiness in thought, word and deed, negligence in attending Holy Mass, unkindness toward my neighbour," etc., etc. Then the priest speaks a few words of admonition and counsel, and imposes a penance.

Then the priest offers two intercessions, *Misereatur* and *Indulgentiam* "May Almighty God have mercy upon thee, and forgive thee thy sins, and bring thee unto life everlasting;" and "May the Almighty and merciful Lord grant thee pardon, absolution, and forgiveness of thy sins. Amen." At the word "absolution" he signs the penitent with the cross.

Then follows the Absolution proper, which is as follows: "May our Lord Jesus Christ absolve thee; and I, by His authority, absolve thee from every bond of excommunica-

tion and interdict, inasmuch as in my power lieth, and thou standest in need. Finally, I absolve thee from thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen." Here the penitent is again signed with the holy cross.

The closing prayer is as follows: "May the Passion of our Lord Jesus Christ, the merits of the Blessed Virgin Mary and of all the Saints, whatsoever thou shalt have done of good or borne of evil, be unto thee for remission of sins, increase of grace, and reward of life everlasting. Amen."

IN THE LUTHERAN CHURCH

In some Small Catechisms, three entire pages are devoted to Confession. Private Confession is taken for granted, but it is stated: "No one should indeed be forced or urged to private confession; but in it a Christian obtains the comfort that to him especially Absolution is pronounced, and on such occasions he may ask remission of such particular sins as may above others weigh upon his heart and burden his conscience."

While Private Confession in the Lutheran Church has given way almost completely to a public service of Confession and Absolution, wherein all make their confession and receive their Absolution together, yet there are occasions when a penitent sinner desires it. For this reason it may be well to set down the form generally used.

The penitent, having examined his conscience according to the Ten Commandments, both in their narrower and their wider sense, comes to his pastor. Private confessions are properly heard in the open church, but not during the hours of service, nor before the assembled congregation. The usual form is as follows:

Penitent: Sir, I ask a blessing.

Clergyman: May the Lord be in thy heart and upon thy lips, that thou mayest trust in the grace of God in Jesus Christ, and make a good confession.

Pen.: O Almighty God, merciful Father, I, a poor miserable sinner, confess unto Thee all my sins and iniquities with which I have offended Thee and merited temporal and etern-

al punishment. But more especially do I confess that I have been guilty of (here he enumerates such sins as may "above others weigh upon his heart and burden his conscience"). I am heartily sorry for all these my offences, and sincerely repent of them, and I pray Thee, O God, for the sake of Thine infinite mercy and of the holy, innocent, and bitter sufferings and death of Thy beloved Son, Jesus Christ, to be gracious and merciful to me, a poor sinful being. Amen."

Thereupon the confessor gives to the penitent such needful admonition as circumstances require. Then he may say:

"May the Almighty and merciful God accept the perfect righteousness of the Lord Jesus Christ for thine unrighteousness, and the bitter sufferings and death of His Only-Begotten Son as a propitiation for all thy sins; granting unto thee pardon, absolution and remission of all thy sins, through the same, Our Lord Jesus Christ. Amen."

Then he may add:

"Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce unto you the grace of God, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins, In the Name of God the Father, God the Son, and God the Holy Ghost. Amen." He signs the penitent thrice with the holy cross, as the Names of the Three Persons of the Holy Trinity are mentioned. Thereupon the penitent may retire to a suitable place in the nave of the church, kneel in his pew and offer in secret a prayer of thanksgiving.

Confession and Absolution, in the Lutheran Church of the present day, is usually a service for the entire congregation. Formerly it was held on the Wednesday or Friday (more often on Saturday) evening previous to the celebration of Holy Communion. Nowadays, especially in the city, it is often held Sunday morning immediately before the Introit.

While there are almost as many forms of this service as there are principalities in the Lutheran countries of Europe and Synods in America, yet they all spring from a traditional source which includes about the following parts:

In the Name of the Father, etc.

A Versicle, followed by the Gloria Patri

Psalm 51, or a portion thereof

A Scripture Lesson

An Exhortation or Confessional Address

The Confiteor

The Absolution (as given above, "Upon this your confession," etc., except that the words "unto all of you" are used).

Closing Collects

A Versicle

This is the usual structural outline of the service. There are numerous minor variations among the several Synods. When it precedes the Communion Service on the same day, it is usually shortened by omitting the opening and closing Versicles, and by using but a part of Psalm 51, such as verses 1—6, or 7—9, or 10—14, or 15—19, so that the entire Psalm is read on four consecutive Communion days.

There is a traditional Antiphon that is said from Easter Day to Whitsunday inclusively, just before the 51st Psalm. This Antiphon is followed by two Versicles and two Responses. Since most hymnals of the present day, for brevity's sake, omit it, we will include it herewith:

Ant. "I beheld water flowing from the right side of the Temple. Alleluia.
"And all to whom that water came, shall be saved, and shall say: Alleluia,
Alleluia.

Ps. "O give thanks unto the Lord, for He is good; for His mercy endureth forever.

"Glory be to the Father, etc.

V. "Show us, O Lord, Thy mercy;

R. "And grant us Thy salvation.

V. "O Lord, hear my prayer;

R. "And let my cry come unto Thee."

The Confessional Service ought, properly, to be read by the clergyman from the floor of the nave, just at the entrance to the chancel, but not within it. He will face the altar for all parts except those addressed to the people. During the Confiteor he will kneel with the people, rising and facing them when Absolution is pronounced. It is better if kneelers be provided, so that both pastor and people may face altarward together. If it be impracticable, due to local conditions, for the pastor to kneel with the people as indicated above, he may conduct the service from a position just

westward of the altar-step proper, kneeling at the altar for the Confiteor. Just before the Introit, the pastor may say, "I will go to Thine altar, O Lord," to which the choir, the congregation, or both may respond, "Unto God, my exceeding Joy." This is good tradition where the Confessional Service precedes immediately the usual service.

It is traditional and highly desirable, that the Confessional Service be read without note, that is, in a speaking voice throughout, by both clergyman and people, in order to distinguish it clearly from the service proper. There will be no music until the Introit.

THE LESSER CONFESSION

We are well aware that some will not agree with what we are about to say, and that various European Church Orders may be produced to the contrary. This proves nothing, for there are as many old Church Orders as there are principalities. There was a time when every locality expressed its individualism by compiling its own Order of Service. Most of these agreed in general principles, but differed in their details. Men of unquestioned authority may be quoted on either side. What we were about to say is this:

Whenever there be no Communion, the service is preceded by the Lesser Confession. This is composed of the following parts: In the Name of the Father, etc.; an Invitation; the Versicles, two Collects and the Declaration of Grace. An examination of the first page of the hymnal will make this clear.

This part of the service is a prelude to the service proper. The pastor may stand on the floor of the nave, just at the entrance to the chancel, or he may stand at the altar, as local usage decrees. He will face the altar except at those parts addressed particularly to the people, and he may kneel with the congregation for the two Collects; or else all may stand, if local custom so directs.

As stated above, if there be Communion, this Lesser Confession is properly omitted, since it is but a repetition of the Greater Confession.* However, if the Greater Confession be said on a week-day evening previous to Holy Communion, then the Lesser Confession may be said on Sunday.

*That is, if the Greater Confession be read at the beginning of the Service.†

In any case, both the Greater and the Lesser Confessions, whenever used, are said in a subdued voice, just loud enough to be audible throughout the church. Owing to its penitential nature, any elocutionary efforts in this part of the service are out of place.

Should any clergyman or local congregation desire to use both the Greater and the Lesser Confession and Absolution, they are free to do so, for the rubrics are not explicit here. Should a two-fold Confession and a two-fold Absolution be desired, no great harm is done. As we have said, we are advocating nothing and urging nothing, for liturgy is an external matter, and its details are neither commanded nor forbidden by the Word of God. We are admonished to worship the Lord, but the manner of it and the how of it are left to us.

THE CHURCH OF ENGLAND

A separate service of Public Confession and Absolution, either a day or so previous to Holy Communion, or just before the service itself, is not provided for in the Book of Common Prayer. However, there are four forms of Public Confession and Absolution incorporated within the usual services. Both Morning and Evening Prayer begin with a Confession and an Absolution. A form is also included within the Communion liturgy, and still another in the liturgy for Ash Wednesday.

The English Prayer Book requires, by means of a rubric, that those desiring to receive Holy Communion announce their names to the curate at least a day before. Another rubric requires the clergyman to give notice on the previous Sunday or holy-day that Holy Communion is to be celebrated. A lengthy Exhortation is provided for this purpose, which is to be read at the close of the sermon. The Exhortation dates from the sixteenth century, and is based upon that of Melanchthon and Bucer, of 1543. It is composed of the following parts: A notice of the approaching celebration of Holy Communion; an admonition to thank God for the work of redemption in Jesus Christ; a call to all to examine themselves before coming to the Lord's Supper; an exhortation to become reconciled to any whom one may have offended by word or deed; and an invitation to any who may be partic-

ularly troubled by reason of sin to confess privately either to the parish priest, or to some other minister of the Word. This Exhortation has fallen into disuse in many parishes.

There is another lengthy Exhortation to be read publicly, if the priest see that his people are negligent in receiving the Eucharist with due frequency.

Still a third Exhortation is to be read on the day that Holy Communion is celebrated, and this includes: an admonition to all to examine their hearts; a warning against receiving the Body and Blood of the Lord unworthily; a call to repentance and faith in Christ, to amendment of life and charity to all; and an admonition to thank God for the redemption of the world through Jesus Christ, and for the application of that redemption through the Means of Grace. This, too, has fallen into infrequent use in many places.

The English Communion liturgy does not follow the traditional order in its parts. The first Prayer Book of Edward VI, 1549 A.D., omitted a Confessional Service for the congregation, and started with the historic Introit, Kyrie, Gloria in Excelsis, Collect, etc. In 1552, due to Calvinistic influence, the Prayer Book was revised, and the structure of the Communion Service completely altered. In place of the Introit and Kyrie, which were dropped, and the Gloria, which was moved to the end of the service, we find the Lord's Prayer, the Collect for Purity and the Ten Commandments. At the end of each Commandment is sung, "Lord, have mercy upon us, and incline our hearts to keep this law." A prayer for the King follows, and then the service proceeds in the normal order: Collect for the Day, Epistle, Gospel, Creed and sermon. Following the sermon is the Exhortation mentioned in the paragraph above, and then an invitation to all those who truly repent and are willing to live in charity toward others, who would amend their lives and conform to God's precepts, to kneel and make confession of their sins.

This Confession includes: an acknowledgment of sin; a declaration of penitence; a supplication for forgiveness; and a prayer for amendment of life. The Absolution is as follows:

"Almighty God, our Heavenly Father, Who of His great mercy hath promised forgiveness of sins to all them that with

heartly repentance and true faith turn unto Him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen."

The Absolution is followed by the Comfortable Words, ("Come into Me," etc., "So God loved the World," etc., "This is a true saying," etc., and "If any man sin," etc.); after which we find the normal order once more in the Sursum Corda, the Preface, season Preface, Sanctus, etc., as far as the Words of Institution. From this point onward the service once more departs from the ancient Latin Rite.

THE PROTESTANT EPISCOPAL CHURCH

The Episcopal Church in America follows much the same order as her parent body the Church of England. There is no separate service of Public Confession and Absolution, but this is incorporated within the liturgies provided for Morning and Evening Prayer, for the celebration of Holy Communion, and for Ash Wednesday. The rubric requiring announcement for Communion has been dropped; so too the prayer for the King. In the 1928 revision of the American Prayer Book, a praiseworthy start has been made toward a restoration of the historic order of service. There are men who hope that eventually the Ten Commandments at the beginning of the service may be replaced by the Confession of Sins and Absolution; and then the service proper may begin with the Introit and Kyrie, as in the first Edward VI Prayer Book.

THE ANGLO-CATHOLIC GROUP

The Anglo-Catholics are a group within the Church of England, and the Episcopal Church in America. They lay more stress upon Private Confession than do their Low Church brethren. Many of them speak of it as the Sacrament of Penance. They point to the closing words of the first Exhortation of the Communion Service. This reads:

"And because it is requisite that no man should come to the Holy Communion but with a full trust in God's mercy, and with a quiet conscience, therefore, if there be any of you who by this means cannot quiet his own conscience herein, but requireth further comfort and counsel, let him come to

me or some other minister of God's Word and open his grief, that he may receive such godly counsel and advice as may tend to the quieting of his conscience and removing of all scruple and doubtfulness."

They refer, too, to the oft-mentioned rubric in the Order for the Visitation of the Sick, in the Book of Common Prayer. This states:

"Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort."

The Absolution that follows is really an Absolution, and not a mere Declaration of Grace. It reads:

"Our Lord Jesus Christ, Who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences: And by His authority committed to me, I absolve thee of all thy sins, In the Name of the Father, and the Son, and the Holy Ghost. Amen."

Prayer Book commentators call attention to the fact that this Indicative form of Absolution must be distinguished sharply from the declaratory form in the Matins Service, and the precatory form in the Communion Service; in that it corresponds doctrinally and grammatically to the words of our Lord when He gave to His Church on earth the Office of the Keys. This Indicative form of Absolution is found in Egbert's *Pontifical* of the 10th century, which in turn is based upon an eighth century document.

Through the influence of the Anglo-Catholic movement, many churches of today hear private confessions at fixed times, and by means of admonition from the pulpit and printed literature in the tract-case, encourage the people to avail themselves of the privilege.

CHAPTER III

THE INTROIT

The Introit is the beginning of the Church Service proper. It sounds the key-note of the day. Its purpose is to make known to the congregation the chief thought for the particular Sunday or festival day, and to call upon the people to unite in spirit in that particular thought. Thus the Introit for the chief service on Christmas Day declares joyously:

(Ant.): "Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder.

"And His Name shall be called Wonderful, Counsellor, The Mighty God: The Everlasting Father, the Prince of Peace.

(Psalm:) "O sing unto the Lord a new song: for He hath done marvelous things.

"Glory be to the Father, and to the Son: and to the Holy Ghost.

"As it was in the beginning, is now, and ever shall be: world without end. Amen." Antiphon repeated.

The thought announced in the Introit is reechoed throughout the service. It is repeated in the Collect, the Epistle, the Gradual, the Gospel, the sermon and the prayers. It creates a golden thread of thought which runs through the entire service, and serves the purpose of giving it unity.

ORIGIN OF THE INTROIT

The Introit has been used by the Christian Church from very early times, although the first specific mention of it is in the days of Celestine, who died in 432 A.D. Originally an entire Psalm was sung by the people, during which the clergy entered the chancel and took their places before the altar. Celestine ordered that on every Sunday and feast day an appropriate Psalm, called *Introitus*, be sung antiphonally by a double choir.

Even in so early a day as that, one finds a growing tendency to shorten the church service, for in the days of St.

Gregory, the Psalm was reduced to certain Psalm verses. Since the eleventh century, only a single Psalm verse has been sung, together with its proper Antiphon and the Gloria Patri. The series that we use today dates back at least to the year 575 A.D.

The reformers were anxious to retain the old Introits of the Church Year, and directed that they be chanted by the pastor and choir. At first they urged that an entire Psalm be chanted, and not merely a verse from a Psalm. In this respect they were unsuccessful, for the majority of the German liturgists of the day favoured the single verse and its Antiphon and Gloria Patri. In this they adhered to the Latin Rite, in which a single Psalm verse had been sung from the eleventh or twelfth century. Perhaps this is fortunate, for the Psalms are inspired, and their superlative devotional value exceeds that of the more popular hymns. The Anglican Church, both in England and America, seldom uses the Introit. It was in the Edward VI Prayer Book of 1549, but was dropped in 1552. The Anglo-Catholic movement rather favours the Introit, and books containing both text and music are now readily available.

In the sad days of liturgical corruption, weak hymns of a highly subjective and sentimental type were provided, and these were intended to express the thought for the day. Thus the words of men were substituted for the inspired words of the Psalmist; and weak sentimentalizing in regard to one's personal moods and feelings took the place of the splendid devotional thoughts of God's Word. In all periods of liturgical decline the emphasis has been shifted from the words which the Lord speaks to man, to the words which man would speak in regard to himself. In times of liturgical purity, an objective worship of the Saviour, not a catalogue of man's feelings, is the great central theme of the Service, and of all its parts.

STRUCTURE OF THE INTROIT

The typical Introit is composed of an Antiphon, a Psalm Verse and the Gloria Patri. Now and then the Psalm verse is omitted, and its place is taken by some other verse from Scriptures. Introits are termed Regular Introits, where the Psalm verse is used, and Irregular Introits where some other verse of Scripture is substituted. It is bad form not to repeat

the Antiphon after the Gloria Patri. Thus the Introit for the Feast of the Epiphany is sung as follows:

Antiphon: Behold the Lord, the Ruler, hath come: and the kingdom, and the power, and the glory are in His hand.

Psalm: Give the King Thy judgments, O God: and Thy righteousness unto the King's Son.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen

Antiphon: Behold the Lord, the Ruler, hath come: and the kingdom, and the power, and the glory are in His hand.

On certain festival days, such as Easter Day, a single Alleluia is added to the Antiphon, and a double Alleluia to the end of its second verse. In the traditional Old Church musical settings these Alleluias were set to music of a most joyous character, and often prolonged into jubilations of festive spirit.

MANNER OF SINGING THEM

There is no one correct way of singing the Introits. They may be given out in a wide variety of ways, and each one of these may be justified by sound tradition. It depends upon the season of the Church Year and the character of the service. The ability of the choir has much to do with this, for the singing of the Propers, or movable parts of the service is usually done by the choir. Very few congregations are able to do it. The following methods of singing the Introit are traditional and correct:

- (a) Sung by the pastor alone.
- (b) Sung by the choir alone.
- (c) Sung by the choir and congregation.
- (d) Sung antiphonally by the pastor and choir.
- (e) Sung antiphonally by the pastor and congregation.
- (f) Sung antiphonally by two sections of the choir.
- (g) Sung antiphonally by choir and congregation.
- (h) Sung antiphonally by a cantor (an adult male voice).
and the choir. (See Easter Introit, page 36).
- (i) Sung antiphonally by a cantor and the congregation.

- (j) Sung antiphonally by two choirs in opposite ends of the church.
- (k) Sung by the choir, the congregation singing only the Gloria Patri.
- (l) The Antiphon may be sung by the cantor (or cantors), and the Psalm by the whole choir, or by the choir and congregation.

If so desired, the Introit may be sung, rather than read without note. If there be no choir, and if the pastor be possessed of a poor singing voice, then the rubrics permit him to read the Introit in an audible voice; or else it may be read responsively by the pastor and congregation. In many rural sections this method is followed even today, but it is considered by many as a mark of musical weakness. The Introit loses much of its joyous character if read in an ordinary speaking voice. It is comparable to reading a hymn without note. If the occasion be a Day of Humiliation and Prayer, it might be proper to read the Introit rather than to sing it and to omit the Gloria Patri.

In the singing of the Introits there is opportunity for the widest variety of procedure. Every parish, no matter how small, and every choir, no matter how inexperienced liturgically, will be able to find some method that will suit local conditions. Some of the most usual ways of singing the Introits in the present day might be set down as follows:

- (a) Sung to a barred chant setting.
- (b) Sung to one of the Plainsong Psalm Tones.
- (c) Sung in monotone, with inflections on "Alleluia," if any.
- (d) Sung to an anthem setting.
- (e) Sung to the traditional ancient melodies, as found in *Liber Usualis*.
- (f) Sung to the Old Church settings, as found in the recently published series by Pastors Wismar, Bergen, and others.
- (g) Sung as a solo number, if this can be done in an impersonal manner.

It cannot be said that any of these seven methods is the one and only correct way. The method that adapts itself best to local conditions is the best method. It depends upon one's local choir, and the ability and tastes of the organist and choirmaster.

May we say in passing that it is generally asking too much of a congregation to expect them to sing the Introits. Were one satisfied to treat the Introits as Psalmody, and to use the same Psalm Tone year in and year out, it might be done. However, if there be a choir, there is no reason why they may not sing the Introits, and learn a new one each Sunday and festival day. This is a simple matter, if there be a choir rehearsal, and within five minutes a group of average intelligence may be taught to sing one of the Psalm Tones. We will discuss each of the seven possible methods in order:

BARRED CHANT SETTINGS

By this we mean the method of singing the Introits to any of the barred, or so-called Anglican chants. The average church hymnal contains a number of these, and in most cases the other parts of the service are set to barred chants. Since the Introits differ each Sunday and holy day, only the Gloria Patri is set to music in the average hymnal and service book. It is the intention, seemingly, that the Introits be sung to this same melody throughout the year. Certainly it cannot be too strongly emphasized that it is considered highly incorrect to sing the Introit to one setting and the Gloria Patri to a different setting. Many people assume that the Gloria Patri is a separate part of the service. This is not true. The Gloria Patri follows the Introit because the Introit is essentially Psalmody, and the Gloria Patri *always* follows a Psalm or a Canticle, or a part thereof, except during the last two weeks in Lent and in *Missa pro Defunctis**. It is a part of the Introit, and traditionally sung to the same melody as the Introit.

A wide variety of settings are available. Most hymnals and service books provide a few, but in addition to these there are many Psalters on the market. *The Cathedral Psalter*,

*NOTE—*Missa pro Defunctis* is of course, not found in Anglican and Lutheran Liturgies, but the same principle would seem to apply to the Burial Service. The Gloria Patri would be incongruous here. Many authorities question the use of the Gloria Patri during Lent.

The Parish Psalter, *The American Psalter*, and a long list of others will provide an abundance of material for the organist. He will find many such settings as Turle, Crotch, Nares, Garrett, Walmisley, Woodward, Macfarren, etc.; and it is merely a matter of pointing the Introits so that they may be sung to these melodies. This is done, of course, by means of vertical lines which correspond to the bars of the music. If we use the English Prayer Book translation of the Psalms, this task of pointing has been done for us. But, should we use the King James translation, then one will probably have to learn to do his own pointing, until somebody issues a King James Psalter, pointed for singing.

In order to illustrate various methods of pointing, we will include a few barred chants, with Introits pointed to suit them. First of all one might mention the familiar melody "Walmisley." Under it we will print the Introit for the First Sunday in Advent, with the Antiphons and Gloria Patri. It would be sung somewhat as follows, taking care not to sing too slowly:



Antiphon: Unto Thee, O Lord, do I lift|up my|soul:||O my|God, I|trust in|Thee.||Let me not|be a-|-shamed:||let not mine enemies|tri—umph|ov—er|me.||Yea, let none that|wait on|Thee:||be|a-|-sham-|-ed:

Psalms: Shew me Thy|ways, O|Lord:||teach|me|Thy|paths.

Gloria: Glory be to the Father, and|to the|Son:||and|to the|Ho-ly|Ghost:||As it was in the beginning, is now, and|ev—er|shall be:||world with-|out end.|A-|men.

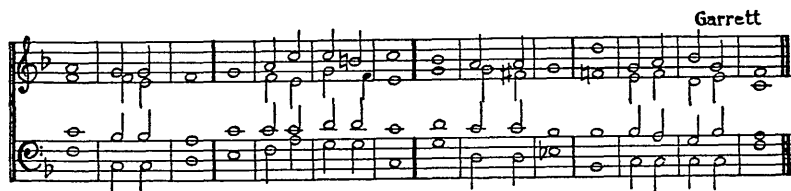
Antiphon: Unto Thee, O Lord, do I lift|up my|soul:||O my|God, I|trust in|Thee.||Let me not|be a-|-shamed:||let not mine enemies|tri—umph|ov—er|me. Yea, let none that|wait on|Thee:||be|a-|-sham-|-ed:

This is the old Victorian manner of doing it, defects and all. If a double chant be used, as we have indicated, the Psalmody is not set apart from the Antiphon, but becomes merely the second half of the chant. The use of a single chant might remedy this. The typical "Anglican thump" at the end of certain lines is one of the most obvious defects. Note

the unpleasant character of the words "shall be," as we have pointed them. The Gloria Patri is sung in this manner in our churches from coast to coast, with the double accent on the last two syllables. If this be done in staccato fashion (as is invariably the case), the defect is all the more apparent. Where such double accents at the end of a line cannot be avoided, they may be made less objectionable by the use of a ritard at the end of the line.

Barred chant has certain advantages. It is possessed of a melody that is hymn-like in character, and easily learned not only by the choir, but by the congregation as well. Since much of our church service is set to barred chant, the average congregation is likely to accept it as a matter of course. One of its chief disadvantages is that the words must be twisted and distorted, in order to fit them to the music. This results in false accents, syllables prolonged in grotesque fashion (note the word "ashamed" above), and often the entire sense of the Introit is destroyed. However, we are accustomed to this, and the same may be said of many of our hymns, and particularly of the Gloria in Excelsis, if sung to the familiar Scottish Chant.

The chant known as "Walmisley", which we have printed on page 32, is of a joyous character. Should the Introit be of a more quiet, contemplative character, then one may use a setting such as "Garrett," which is as follows:



Another setting of the quiet, meditative sort is a beautiful composition by Samuel Sebastian Wesley, almost unknown in America. It is often sung to the *Nunc Dimittis*, but it is equally well adapted to an Introit of a penitential character. We print it on page 34, and by way of contrast we will print with it "Crotch," a setting of more lively character.

S.S. Wesley



Crotch



We have used the familiar "open notation." In actual practice, each whole note is treated approximately as a half-note, and each half-note about as a quarter-note. Reciting-notes may be prolonged, if the number of syllables require it.

PLAINSONG PSALM TONES

Plainsong, also known as Plain Chant, Gregorian and the Choral style, has been used for centuries by all of the historic branches of the Christian Church. For a time its glory was partially obscured because of the astonishing popularity of barred chant, much of which came from nineteenth century Anglican sources. Within the past two or three decades, Plainsong has come once more into favour, and today we find many of the finest choirs, both in churches and colleges, taking pride in their ability to appreciate its beauties.

A number of works on Plainsong have been published from time to time, but most of them, previous to the year 1924, did not have access to the revolutionary discoveries of the monks at Solesmes. Musicians had been aware for a long time that much of the current Plainsong in the past was corrupted text. Dom Andre Mocquereau and his associates sent monks from their monastery at Solesmes, in France, to the famous libraries of the world to examine old manuscripts, to photograph them, and to compare texts. After years of prodigious toil, the results of their labours were given to the public, and churches of all denominations at once realized the merits of Plainsong. Not only is the music in itself beautiful, but the greatest glory of Plainsong is that it humbles

itself to the inspired text. The music is adapted to suit the words. The words are not twisted and distorted to fit the music.

Mozart was a great man, but his influence on Church music was deplorable. Read the score of the Gloria in Excelsis, as Mozart set it to music, and note the distortions:

"Glory to God in the highest,----in the highest----to God glory----to God glory----to God glory, glory to God in the highest, to God in the highest, to God in the highest, to God in the highest----to God in the highest----and on earth peace----peace to men, and on earth peace----peace----peace----peace to men----of good, good----will----will----of good, good will, of good, good, good will----of good will, of good, good, good, good will, of good will, of good, good, good will----of good will----of good will----of good will." The dashes represent florid musical interludes. Thus was the Inspired Text of St. Luke garbled and distorted in the name of Christian Art. This sort of senseless jargon was sung in Roman Catholic choir lofts, and by the choirs of every denomination. There is no more cruel answer to the choirmaster who loves his Victorian composers, and the Mozart school that preceded them, than to compel him to read aloud the words of some such composition as that which we have just quoted. How congregations endured such tiresome repetitions is a mystery.

The Anglican and the Lutheran Churches made valuable contributions toward the Plainsong restoration. Not enough credit has been given to two great pioneers, Dr. Harry G. Archer and Dr. Luther D. Reed, both sound musicians of the right sort. Although the earlier editions of their splendid works were done before the labour of the Solesmes monks was completed, yet the several works that these two men produced deserve the highest place in modern musical literature. Even thirty or forty years ago their achievement was hailed with joy by men of every connection. It is to be hoped that their beautiful printed books may be made available once more, and may include the benefits of the latest and best Plainsong research. Plainsong of today differs, especially in the matter of pointing, from the Plainsong of the Anglican and Lutheran books of four decades ago.

On page 32 we have indicated the manner in which the Introit for the First Sunday in Advent may be sung to

Church musicians say that the singing must be done in a clear, rather light fashion, with no attempt at dramatic effect. Both in singing and in the organ accompaniment the words predominate, and the music becomes but a carpet of tone. One must be aware of the words first of all, and only secondarily of the music.

Plainsong accompaniment is strictly modal. It is considered a grave violation of its pure, classical character to add fanciful enrichment by means of chromatic harmony or orchestral registration. The Introits are selections from the Word of God. The Inspired Word needs no embellishment. Mr. Lester Groom's *Accompanying Harmonies for the Plainsong Psalter*, H. W. Gray Co., New York, \$1, will provide the organist and choirmaster all the needed music for the Psalm Tones, as well as valuable notes on pointing. Arnold's *Plainsong Accompaniment* will be found very useful. So too will be the various manuals now available, and which may be ordered through any music store.



For the benefit of those who understand pointing, or who may wish to learn to point the Introits correctly, we will include one or two more of the Psalm Tones. Pointing is no easy task for the novice; and even the experienced organist will find that there are many disputed points, arising out of the difficulty of adapting the text to English words. Pointing must be done so as to sing smoothly, and there must be little or no stressing of unimportant syllables, and no slurring. A study of the principles that are set forth in Mr. Groom's book will be necessary before even tolerable results are possible. The serious organist will recognize this fact, and if he does not understand the principles of pointing, will go to somebody who does, and seek his assistance. It may be learned from a book, but even this is difficult for persons whose background has been lacking in practical experience in this matter.



Plainsong is the traditional music of the Christian Church, since at least the day of St. Ambrose, Bishop of Milan, who died in 397 A.D. It appeals strongly to many because so many of the old chorals are of Gregorian character, and based upon earlier Gregorian models.

MONOTONIC SINGING, WITH INFLECTIONS

Where even the simple Plainsong Psalm Tones are not possible, the Introit may be chanted in monotone. This may be done by a cantor, by which we mean an adult male member of the choir. The Antiphon and Psalm verse may be chanted in the key of F or G, and the Gloria Patri by the entire choir. Or, the entire choir may chant the Introit in monotone. Should there be Alleluias, these may be sung with inflections. Thus the four syllables of the word "Alleluia" may be sung to the notes do, re, do, ti, or to a more jubilant setting, such as: la, ti, do, ti, la, sol, la.

ANTHEM SETTINGS

In many congregations it is customary to sing the Introit to an anthem setting. While several good bound collections exist, yet a little story in this connection might not be out of place. It is the old European legend of the Ruined Magnificat. In an old monastery, years ago the monks sang Vespers daily. The monks were few in number, and they were all old men, and their voices were not at all melodious. One day a young monk visited them. So beautiful was his voice that he was asked to sing the Magnificat as a solo number, which he did, to the great delight of the monks. As a performance it was superb. That night, so the old story goes, the Blessed Virgin appeared in a dream to the old father abbot, and asked him how it was that for the first time in centuries the Magnificat had not been sung.

"But it was sung, and sung with superb dramatic effect," protested the old abbot.

"That may all be true," replied the Blessed Virgin, "but so superb was the performance that not a note of it reached Heaven."

There is always this same danger when one sings an anthem setting to the Introit, the Gradual or the Offertory. So eager are the singers to delight the congregation with dramatic effects that it becomes a performance, and not an act of worship. It is sung to the congregation, for their approbation, and not to the Lord, as an act of worship. It is quite possible to sing an anthem arrangement of the Introit, and yet to subordinate the personality of the singer, and the beauty of the music itself. If one is so fortunate as to have a choir possessed of enough self-subordination to do it well, then let them do it.

THE TRADITIONAL INTROIT SETTINGS

In such books as *Liber Usualis* may be found the traditional melodies associated with the Introits. These are not the Psalm Tones, but ancient melodies that have been long in use in the Christian Church. Unfortunately these are printed in *Liber Usualis* only in the old Latin text, and the music is written on the ancient four-line staff although we believe that an edition in five-line notation is now available. These ancient melodies are possessed of great dignity and devotional feeling, but it is not always an easy task to fit the old melodies to an English translation. The attempt has been made in certain Anglican publications, but like the German chorales, something is always lost in translation.

For the organist who would devote some time to a fascinating task, the translation of these into English, and the rewriting of the old melodies on a five-line staff for those who are not familiar with four-line notation, might prove a useful winter's employment.

SOME RECENT OLD CHURCH SETTINGS

Pastors Bergen, Wismar and their associates have begun a valuable labor of love in this respect, and at this writing two or three sections of their musical settings to the Introits have been published in sheet music form. These traditional settings ought to be widely known and generally used in our church circles. They are not too difficult for an average choir. There is every evidence that the old-fashioned anthem, unrelated as a rule to the church service, and often a mere per-

formance number for the congregation to "enjoy", is gradually becoming a thing of the past. It has become a well established fact that the true function of the choir is to sing the Propers, or variable parts of the church service. Of these the Introit is one of the most important of all. The men who have made available to our choirs these superb old settings to the Introits deserve the greatest praise, and it is to be hoped that these historic Introit settings will be generally restored, and become once more a component part of the church service.*

Unfortunately there is still a spirit of bigotry among us that would reject much of the splendid music of the Ancient Church simply because certain other church bodies appreciate its value, and use it. Such an objection is nonsensical. Many of our most cherished chorales are set to melodies widely used in other circles. We do not reject the liturgical Epistles, Gospels, Introits and Collects because the Latin Church uses the same ones that we do. We would not think of objecting to the Apostles', the Nicene and the Athanasian Creed, nor to the Lord's Prayer, because other denominations use all these in their worship. Do we refuse to use organs, lecterns, pulpits, bells and pews, because all of these originated elsewhere? Certainly all of these things,—including traditional Church music—are the common heritage of all branches of the Christian Church. To regard the matter in any other light is to cut ourselves forever from the Church Universal, and to think of ourselves as a self-constituted sect.

The Christian Church has spent twenty centuries building up for herself a noble tradition in liturgics, in ceremonial, in ritual and in music. Even some of this she borrowed from sources more ancient even than Christendom, adapting it to the new Dispensation. Can any religious body today afford to break with the past? To do so is but a lapse into liturgical destitution and ill-guided incompetence. It is a great comfort, especially to those of us who must travel often in far-away lands, to find the same familiar liturgies and the same melodies wherever one may go. It is equally comforting to remember that these liturgies and these musical settings have brought spiritual edification to untold millions throughout twenty long centuries of Christian history.

*These may be obtained from the Rev. A. Wismar, Ph.D., 419 W. 145th Street, New York.

CHAPTER IV

THE KYRIE AND GLORIA IN EXCELSIS

In the traditional service of the Western Church, the Introit is followed by the Kyrie, the Gloria in Excelsis and the Collect. In the Roman Catholic Church, as well as in the Lutheran Church, this order is followed to this day. In the Church of England, and in the Protestant Episcopal Church in America, the Gloria in Excelsis has been transferred to the close of the service, where it is used as a post-Communion anthem of praise and thanksgiving. Among the Anglo-Catholics within the Anglican Church, there is a decided tendency to restore the Gloria in Excelsis to its original place.

THE KYRIE ELEISON

The words "Lord, have mercy upon us," occur frequently in the Scriptures. They are found in a number of the Psalms, and they were spoken by the two blind men, by the woman of Canaan, by Bartimaeus, by the ten lepers and others. These words have been the cry of the distressed for ages. As a liturgical response the Kyrie occurs in the worship of Old Testament times. It has been called the Lesser Litany. There are some who believe that it is a remnant of the greater Litany. It contains three petitions, one of which is addressed to each Person of the Holy Trinity. It is the prayer of the entire congregation, and authorities are agreed that it is not to be looked upon as an exhibition number for the choir; for there was a time when it was sung to an elaborate musical setting, with many repetitions. As a rule it is sung in its simple, three-fold form, but sometimes a nine-fold version is used on the chief festivals. Often the Greek form, *Kyrie eleison* is used.

During the singing of the Kyrie, the clergyman usually stands at the midst of the altar, facing it. The Kyrie is a prayer in which all express their helplessness because of sin,

their inability by their own reason or strength to remedy this condition, and their complete dependence upon the Triune God for help.] It must be sung rather quietly, and at a fairly slow tempo.

In the Western Rite, the Kyrie stands between the Introit and the Gloria in Excelsis. Both the Roman Catholic and the Lutheran orders of service retain it here, but in the Anglican Church it has been dropped, although it is used at both Morning and Evening Prayer, and with the Litany, which it always accompanies and of which it forms a part.

Since it is the sinner's cry for mercy, it would seem appropriate that the Kyrie be sung to a simple setting, such as Merbecke. Certainly the highly decorative musical settings that are found in some of the more modern Italian Masses, and in the exhibition numbers of the so-called great masters, seem incongruous in this connection, and are painful to a real Christian. A letter was received lately from such a man. He had gone to a well-known church, seeking spiritual comfort at a time of sorrow. It was a church of the pure Word and Sacraments, where one might expect better conditions. At the time for the Kyrie, the sorrowful visitor prepared to join with the congregation in the age-old cry for heavenly comfort; but the choir, after a hurried passing about of sheet music, arose, faced the congregation, and burst out in an operatic exhibitional number directed squarely at the congregation for their approbation. As the pastor read the prayers, and, incredible as it sounds, the solemn words of the Communion liturgy, the organist played softly ornate music in which the tremolo, Vox Humana, chimes and an unusually vulgar string stop were featured. The poor man had gone to church burdened with sorrow, and he came away thoroughly sick at heart, and wrote to us, a perfect stranger, asking whether there is any more religion in our land that has not been thoroughly vulgarized! A clerical friend insists that the aesthetic mind cannot grasp Christian doctrine. With this we are not ready to agree. Perhaps the whole trouble lies in the fact that such people are driven from the church by our shocking crudities, and alienated from the very place where they fain would learn Christian doctrine.

We are advocating nothing in this connection, but merely relating a specific incident or two. It is possible that the

average congregation sees nothing incongruous when the congregation's cry for mercy is taken away from the congregation, and made to serve the purpose of a concert number. The Old Adam in us might even prefer that. We suggested to the man in question that a little chapel might be built somewhere, in which a few kindred spirits may gather on Sundays and holy-days and worship in the beautiful simplicity of holiness; and in which hymns of praise would not be set to minor melodies, and the penitential parts of the liturgy would not be given out on the chorus reeds of the organ, and sung to music reminiscent of a march from a Wagner opera. Such a little chapel might have as rich a liturgy as one might wish, and as much ceremonial as is desired—or it might be as lacking in these things as a peaceful little Wesleyan chapel near Lostwithiel. In either case whatever may be done would be done in a reverent spirit, the acts of worship would be directed to the Most High and not to an admiring congregation, and the music would harmonize in spirit with the words. A little chapel of this sort might answer the question raised by the late Canon Percy Dearmer, as to why people of an aesthetic temperment rarely go the church.

THE GLORIA IN EXCELSIS

The Gloria in Excelsis is the great hymn of praise of the first part of the service. Its traditional place is after the Kyrie. There it remains to this day in the Latin Rite, in the Lutheran service, and in the liturgies of other denominations in Europe and America. The present Book of Common Prayer does not follow tradition in this respect. The Prayer Book of Edward VI included the Gloria in Excelsis at its traditional place, but the revision of 1552 was influenced by men who were not sufficiently aware of the structural outline of the historic service, and they placed it at the very end of the service, and the Ten Commandments where one would normally expect to find the Gloria. Serious efforts are being made in recent years to straighten out some of these curious breaks with tradition. Even now there are provisional orders of service in use, not yet anointed with canonical sanction, in which the various parts of the historic service are placed in their logical order.

The Gloria in Excelsis is always sung when there is Holy Communion, and always on the chief and the lesser festivals.

Authorities are agreed that it must not be omitted, and a "suitable hymn of praise" substituted except during Advent and Lent, and then only if there be neither Holy Communion nor the observance of a greater or lesser festival.

The substitution of a "suitable hymn of praise" is a relic of the days of shocking liturgical and doctrinal deterioration that swept Northern Europe and the British Isles at the close of the Thirty Years War. Of this age of moral, spiritual and liturgical chaos, we will speak in a later chapter. This age of anarchy was followed by Pietism, which detested all liturgy, and Rationalism, which detested both sound doctrine and sound forms of worship. The mischief began in Germany and spread quickly to the nations of Central and Northern Europe, and the British Isles—a fact often overlooked by British writers when they attempt to account for the collapse of doctrine and conservative forms of worship that swept England for a century or so.

One of the favourite devices of this age of doctrinal and liturgical decay was to substitute a "suitable hymn of praise" for the Introit, the Kyrie, the Gloria in Excelsis, and finally the three Oecumenical Creeds. For a brief time these hymns attempted to preserve a suggestion of the material which they displaced, but only too soon they degenerated into highly subjective things which contained very little religion, and bore no relation whatever to the structural outline of the historic service. Finally the traditional service was forgotten in all but a few isolated places, which had succeeded in riding out the storm.

America was settled during this period of liturgical deterioration, and many of the liturgically impoverished hymnals and prayer books of Central Europe were brought across the seas, and in the course of time translated into English. It required a full century to remedy the doctrinal chaos in certain denominations, and the first serious start toward liturgical conservatism was but sixty years ago. There are men enough to this very day, who are ready to defend with almost fanatical zeal the sadly mutilated liturgies with which they are familiar, and to brand as heretics and trouble-makers any who would suggest a return to the soundly conservative forms of worship of their forefathers. We have the strange anomaly of whole church denominations

that are sound in doctrine but hopelessly chained to the forms of worship of the period of Pietism, Rationalism, Deism and the Prussian Union. In England men were imprisoned for using the liturgies of their pre-Elizabethan Prayer Book, and for such externals as the singing of the Sanctus and Agnus Dei and the use of candles on the altar. In America there are men yet living who would not hesitate to drive from their parishes clergymen who seek to set aside the liturgical pauperism of the Puritan, the Pietist and the Rationalist. In fact, men have been driven out of office in some denominations for matters clearly *adiaphora*.

The Gloria in Excelsis is one of the most ancient parts of the service. It is an elaboration of the hymn of praise of the angels at the time of Our Lord's Nativity. It was first sung by the heavenly host that appeared above the fields of Bethlehem, and the Christian Church has been singing it down through the ages. It seems to have come from the Eastern liturgies.

As time went on, it was elaborated into three parts, which was a favourite device of the early centuries. In the first part, adoration is offered to the Father, and thanks for His great glory. This adoration is then offered to the Son of God, because of His coming as the Lamb of God that taketh away the sin of the world. To this is added a prayer that He may have mercy upon us, and take away our sin and intercede for us at the right hand of the Father. In the third part is an ascription of praise to the Holy Trinity, and a paraphrase of the opening lines of this greatest of all the Christian hymns of praise.

It is unfortunate that some congregations, in their mad rush to get to the end of the service, omit this grand hymn of the angelic hosts, and this matchless confession of the Holy Trinity. Undoubtedly this is due to the unfortunate music to which it is sung the world over. This Scottish Chant might be quite acceptable in some other connection, but it is too slow-moving for a joyous hymn of praise. It is as though one were to sing a joyful Easter hymn to Lenten minors. Congregations rebel at its dragging tempo, sporadic efforts of organists to inject an illusion of joyfulness into it fail, and sometimes the somber thing is dropped altogether, and the continuity of the service ruined. Luther said of the Gloria itself, "It did not grow, nor was it made on earth: it

came down from Heaven." None would say this of the musical setting.

There are several good traditional settings, but they were written for the original Latin text, and do not lend themselves well to the English translation. Congregations refuse to sing, "We pray--ai-aise Thee, we--ee ble--eh-eh-eh-ess Thee, we--wo--oh-oh-oh-ship Thee-ee." It is expecting the impossible of them.

Equally unfortunate is the attempt made, now and then, to treat the Gloria as a choir anthem, and to sing it to a setting by Mozart or Haydn. These men may have been great masters in some respects, but their effects at writing church music are pathetic. On page 35 we have given an example of the garbled text of a Mozart Gloria. Who likes to hear the hymn of the heavenly angels mutilated beyond recognition? One of Haydn's widely popular settings is even worse than the much-mutilated example quoted heretofore; for in it soprano and tenor, alto and bass hurl back and forth the words, "Peace---peace -- peace -- on -- earth -- earth -- peace--peace--earth--peace--on earth--earth--earth--peace," until one is ready to cry out "let's get on with it!" All the while the organist is romping over three manuals and the pedal board, filling in the gaps with sensational ripples of second-rate melody. Some of the old masters of music were gifted along certain lines, but liturgical music is an art in itself.

During the singing of the Gloria in Excelsis, the congregation will stand, of course; and the pastor stands at the midst of the altar, and facing it. Few things are more annoying than the common sight of a clergyman before the altar, facing the congregation, and by means of facial distortions, loud singing and movements of the hymnal, attempting to hurry up the slow music so generally associated with this hymn of praise. It is a hymn addressed to the Lord, not to the people; and this fact is symbolized when the clergyman faces the altar.

According to ancient liturgists, the Gloria in Excelsis stands almost at the beginning of the service in order to remind the faithful of the Incarnation of Our Lord and the purpose for which He was made Man. It was looked upon as a testimony to the fact that Jesus Christ, True God and

True Man, can alone take away the sin of the world and intercede for us. Were this more clearly understood, men would be less likely to call our historic service empty formalism.

In a simpler form, the Gloria in Excelsis is found in the Apostolic Constitutions. The present form goes back to at least the days of St. Hilarius of Poitiers, (300-367 A.D.); thus it is one of the most ancient hymns of praise in Christendom.

The historic Church Service of Western Christendom, as E. Underhill points out in a recent and valuable book entitled *Worship*, is essentially centered upon our Lord Jesus Christ. The conservative wing of the Reformation retained this conception of Christian worship. It has always been the effort of the liberalistic wing to place the Lord in the background, and man and his attitude toward the Lord in the foreground.

In the Gloria in Excelsis, the Christo-centric character of orthodox worship is maintained. While this great hymn of praise is composed of three parts, like the Christian Creeds, yet its second part is its climax. This is all the more apparent when one studies the various musical settings, both the ancient ones and the comparatively modern Scottish Chant. In all of these, the climax is reached in the second main division of this hymn of praise. The adoration of the Son of God is not only maintained throughout the second division of this hymn, but when one studies the words themselves, he will find that the Christo-centric idea is carried into the third main division. The mention of the Holy Ghost is but incidental.

In speaking of the Gloria in Excelsis, Dr. J. H. Srawley, one of the authors of *Liturgy and Worship*, says that it "commemorates not only the birth of Christ, but His glory as the ascended Lord, the Lamb of God standing in the midst of the throne." Even though the words "that takest away the sin of the world, have mercy upon us," may be an addition to the original, as some believe, yet they are of utmost significance. Repeated twice, as they are, they stress this fact particularly. Their use, Sunday after Sunday, impresses this fact upon the mind of the worshipper. Certainly, when one studies carefully the meaning of this glorious hymn

of adoration, it will be apparent that it ought not to be omitted. In this day, when modernistic teachers would deny the fact of remission of sins through the Lamb of God, and set up man instead, as a creature able to save himself by good works, this hymn is not only adoration, but a confession of sin, and a testimony of our faith in the blood of Jesus Christ.

Careful study, watch in hand, shows that the average congregation will sing the Gloria in Excelsis to the Scottish Chant in two and one-half to three minutes. Sung to the old setting, known as Gloria VIII in the *Liber* it requires but two minutes. Certainly this is not too much, nor does its omission shorten the service appreciably.

CHAPTER V

THE COLLECT

The Gloria in Excelsis is followed by the Collect for the Day. A Collect is a short prayer of the congregation, which follows a certain structural form. It is said by the clergyman, but since it expresses not individual needs, but the needs of all the people, the congregation will say it inaudibly with the pastor. It differs from an Intercession, which is usually a prayer for some particular person, or some specific need, as when a prayer is read for a person who is ill. The word Collect seems to come from the Latin *collecta*, meaning the congregation as a whole, for it is a prayer expressing some need of all the people.

Not every short prayer is a Collect. A complete Collect has five parts: an Invocation, a Relative Clause, a Petition, a Purpose and a Trinitarian Ending. Some Collects lack one or more of these parts, such as the Relative Clause or the Statement of Purpose. Such Collects have been called by one authority "thin" Collects, although this is not necessarily a defect.

To illustrate these five parts of the complete Collect, let us look at the following example:

- Invocation:* Almighty God,
Rel. Clause: Who, through Thine Only-begotten Son, Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life.
Petition: We humbly beseech Thee, that, as Thou dost put into our minds good desires,
Purpose: so by Thy continual help we may bring the same to good effect.
Ending: through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. Amen.

It is not always necessary that all five parts be present. A Collect may lack the Relative Clause and proceed immediately to its Petition thus:

- Invocation:* Almighty and Everlasting God,
Rel. Clause: (none)
Petition: mercifully look upon our infirmities, and in all our dangers and necessities stretch forth the right hand of Thy majesty,
Purpose: to help and defend us;
Ending: through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. Amen.

Again, a Collect may have four parts, but lack the Statement of Purpose, as in the following example:

- Invocation:* O Lord God,
Rel. Clause: Who seest that we put not our trust in anything that we do:
Petition: Mercifully grant that by Thy power we may be defended against all adversity;
Purpose: (not expressed)
Ending: through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. Amen.

Now and then we find a Collect which is lacking in both the Relative Clause and the Purpose. In this case it is what has been called a "thin" Collect. Here is a case in point:

- Invocation:* Lord,
Rel. Clause: (none)
Petition: we pray Thee that thy grace may always prevent and follow us, and make us continually to be given to all good works;
Purpose: (implied)
Ending: through Jesus Christ our Lord. Amen.

In cases where the Purpose is implied, rather than expressed, it is often difficult to know whether the concluding phrase is really a part of the Petition or not. If we mean to say, "and we pray Thee to make us continually," etc., then it is a part of the Petition. If we mean, "to the end that we may be continually," etc., then it is classed as Purpose.

If a Collect lacks both Petition and Purpose, it ceases to be a Collect, and becomes what is known as Adoration, or a prayer in which we ask nothing. Here is an example:

ALMIGHTY GOD, Thou hast crowned us with Thy loving kindness and Thy tender mercies; Thy works are manifold and the earth is full of Thy riches; by Thy word were the heavens made; and all the host of them by the breath of His mouth; Thy voice, O Lord, breaketh upon the cedars; yea, even upon the cedars of Lebanon; etc.

This is a familiar form of a prayer that is not in Collect form. It is a mosaic of a number of Scriptural fragments, and may be well enough in its place, but it does not follow the plan of a Collect, and ought not to be called a Collect.

The Invocation is usually addressed to God the Father. In the present Lutheran series, but six are addressed to the Son; while in the Anglican Prayer Book, we find but three. The Lutherans address but one to the entire Trinity and none to the Holy Ghost. The Anglicans address one to the Trinity and two to the Holy Ghost.

The exact wording of the Collects for Sundays and the chief Holy Days is of interest. We have prepared the following table, listing the First Collect for the Day, as found in the present day Latin Rite, the Lutheran series and the Prayer Book series:

<i>Invocation</i>	<i>Latin Rite</i>	<i>Lutheran</i>	<i>Anglican</i>
Almighty God	8	15	18
O Lord	32	19	18
O God	28	15	14
Almighty and Everlasting God	2	8	7
O Almighty God	3	6	9
O Lord God	0	5	1
Lord	0	3	4
O Almighty and Most Merciful God	1	1	1
Almighty and Merciful God	1	1	1
O Almighty and Merciful God	1	0	0
Almighty and Most Merciful God	0	0	1
Merciful Lord	0	2	2
O Merciful God	0	1	1
Blessed Lord	0	0	1
O Lord Jesus Christ	0	0	1
God	0	1	0
Almighty Father	0	0	1
O God, King of Glory	0	0	1
Lord of all power and might	0	1	1
O Lord God Almighty	0	0	1
O Almighty and Everlasting God	2	0	0
O Everlasting God	0	1	1
Almighty and Everliving God	0	2	1
Most Merciful God	0	1	0
Merciful and Everlasting God	0	1	0
O King of Glory	0	1	0
Almighty, Everlasting God	5	1	0

The foregoing comparison is concerned only with the wording of the Invocation, not with the content of the Collect itself.

When one compares the content, he will find that the Lutheran Rite of today adheres more closely to the old Latin Rite than does the Anglican. The greatest variation seems

to be in the Collects from Advent I to Epiphany. Here is a comparative table:

	<i>Latin Rite</i>	<i>Lutheran C. S.</i>	<i>Anglican BCP</i>
Advent I	Excita potentiam	Stir up . . . Thy power	Give us grace
Advent II	Excita corda	Stir up our hearts	Caused all holy
Advent III	Aurem tuam	Give ear to	At Thy . . . coming
Advent IV	Excita potentiam	Stir up . . . Thy power	Raise up Thy
Christmas	Deus, qui hanc	Who hast made this	Who hast given
Christmas I	Dirige actus	Direct our actions	Who hast given
Circumcision	Deus qui salutis	Who for our sakes	Who madest Thy
Epiphany	Deus, qui stella	by the leading of	by the leading of

We have given the words following the Invocation, so that those interested may, with Missal, Common Service and Book of Common Prayer before them, note the points of similarity as well as those of difference. Where Luther would not break with tradition except for good reason, the compilers of the Anglican Rite did not hesitate to substitute new Collects often for other than theological reason.

The Relative Clause, which so often follows the Salutation, generally expresses some quality, attribute or work of God. A study of a few typical ones will make this clear. We find such expressions as these: "from Whom all good things do come," "King of glory and Lord of Lords," "the Protector of all that trust in Thee," "Who art the Author and Giver of all good things," "Whose never-failing providence ordereth all things both in Heaven and earth" and "Who declarest Thine almighty power chiefly by showing mercy and pity."

The Petition mentions the gift that is desired, and as a rule there is but a single gift specified. The following examples come to mind: "Give unto Thy servants that peace which the world cannot give," "Cleanse the thoughts of our hearts by the work of Thy Holy Spirit," "Pour into our hearts that most excellent gift of charity," "be ready, we beseech Thee, to hear the devout prayers of Thy Church" and "Pour down upon us the abundance of Thy mercy."

The Purpose states the benefit which we hope to derive from the gift which we have just implored the Lord to give us. Here are some typical examples: "that we fail not finally to attain Thy heavenly promises," "that they may be cleansed from all their sins, and serve Thee with a quiet mind," "that we, being called by Thy holy Word, may forthwith give up ourselves obediently to fulfill Thy holy command-

ments" and "that our faith in Thy sight may never be re-proved."

The Ending is a matter of some importance, for it is governed by the Invocation, and to some extent the context of the Collect.

If the Collect be addressed to God the Father, as the great majority are, the proper ending is: "through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. Amen."

If the Collect be addressed to the Son of God, the ending is: "Who livest and reignest with the Father and the Holy Ghost, ever One God, world without end. Amen."

If addressed to the Holy Ghost, the ending is: "through the merits of Jesus Christ our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, One God, world without end. Amen." (cf. Whitsunday Collects in B.C.P.)

If addressed to the Godhead as a whole, the ending is: "Who livest and reignest, One God, world without end. Amen." (cf. Trinity Sunday).

The first of these four rules has certain exceptions. Should the Saviour be mentioned in the midst of the Collect, the proper ending is: "through the same Jesus Christ, Thy Son, Our Lord; Who liveth and reigneth," etc. Should the Son of God be mentioned near the close of the prayer, the ending is: "Who liveth and reigneth with the Father and the Holy Ghost, ever One God," etc.

The following jingle was used in former times to fix the four rules in mind:

"Per Dominum" dicas, si Patrem Presbyter oras;
Si Christum memores, "per eundem" dicere debes;
Si loqueris Christo, "qui vivis" scire memento;
"Qui tecum," si sit collectae finis in ipso;
Si memores Flamen, "eiusdem" dic prope finem.

The traditional endings are quite ancient. In earliest days the Collects addressed to the Father usually ended: *per Dominum nostrum*, as in some of our own occasional Collects and Intercession. Later, as a testimony of faith in the Holy Trinity, the ending became: *per (eudem) Dominum nostrum Jesum Christum filium tuum qui tecum vivit et regnat in unitate*

(*eiusdem*) *Spiritus Sancti Deus per omnia saecula saeculorum*. In the Gallican Rite in which a number of Collects are addressed to our Saviour, the ending was: *Salvator mundi, qui vivis et regnas in saecula saeculorum*. Collects said "out of Mass" often ended: *per Christum Dominum nostrum*.

These traditional endings are not matters of indifference. There is a tendency on the part of the uninformed to shorten the ending to four or five words. This may be done where several Collects are read, but the Collect for the Day must not be mutilated. To do so is playing into the hands of the Modernist. This particular brand of unbeliever failed in his efforts when he attacked such doctrines as the Virgin Birth, the Divinity of our Lord, the Atonement and the Resurrection. With but a smattering of theology he was soon beyond his depth. Today his attack is equally tireless, but it is no longer an open battle. The Modernist of today is bending his efforts toward getting rid of the Saviour by putting something else in His place. The great majority of people do not suspect his tricks. The Modernist is particularly tireless in preparing Christmas liturgies with the Christ Child left out. He has flooded the country with Christmas cards in which the Epiphany wise men have completely crowded out the Holy Family and the divine Infant. He has substituted a modern Church Year in which the Person and Work of Christ are barely mentioned, but in which the dignity and nobility of human relationships and human achievements are glorified on such occasions as Father's Day, Mother's Day, Children's Day, Labour Day, League of Nations Sunday, Independence Sunday, Washington Sunday, Lincoln Sunday, Red Cross Sunday, Social Service Sunday and a long list of others.

As a quiet testimony against the Modernist, who is only too eager to omit the Trinitarian Ending of the Collects, it is well for the devout Christian to retain them. The Modernist is usually a deist as well, and many of his prayers do not end even with a mention of the Saviour's name. If he uses the Holy Name at all (a thing which he will not do if it can be avoided), he adopts the salutation used by Judas Iscariot and the unbelieving Pharisees, and addresses his Saviour merely as Master.

The Trinitarian Ending is not commanded by Scripture, although the Saviour taught His Church, "Whatsoever ye

shall ask the Father in My name, He will give it you." In this deistic age, when men teach that it is enough merely to believe in a Supreme Being, and a Great Architect of the Universe, (a thing that even the pagan Ovid was able to do, with all his paganism), it seems important that we retain and use the ancient Trinitarian form of our Collects.

Should one attempt to construct his own Collects for special occasions, he need not be tied down to a slavish observance of the five-fold division just discussed. If he so desires, he can follow the three-fold division of which Roman Catholic liturgists speak, namely, Invocation, Petition and Ending. Or, if he prefers, he can expand even the five-fold division by including a two-fold Relative Clause or a two-fold Purpose. Some of the traditional Collects do that. There is a certain freedom and an elasticity in the Collects of our Church Service. They are not all of the same stereotyped form. The Trinitarian Ending is the one thing that we ought not to change, unless two or more Collects are said in succession. In that case it is well to end with the Collect for the Day, and retain its long ending.

LUTHER'S TREATMENT OF THE COLLECTS

Just as most Anglicans take it for granted that the Collects originated with Cranmer, so do most Lutherans believe that Luther provided a whole series of new Collects, as well as all the other parts of the liturgy. But when one sees the old Latin Rite, the 1523 Lutheran service and the 1549 Prayer Book of Edward VI printed in parallel columns, he is surprised to find how closely they all agree.

The general principle that Luther laid down was: "The *Oratio*, or Collect which follows, if it be pious, (and those of the Lord's Day usually are), should be preserved in its accustomed use; but there should be but one." Luther found that some of the Collects, especially those appointed to be read on Saint's Days, had become corrupted with error, and with statements which were purely legendary. He allows only that for which there is Scriptural warrant, or authentic history. He will not use, in the worship of the Lord, materials which are purely fanciful, such as many of the legends which grew up gradually about the lives of the saints.

When he says "but there should be but one," he does not mean that the ancient Secret, Post-Communion and Prayer over the People should be abolished. In the old Leonine Sacramentary there were four Collects: The Collect for the Day itself, which takes up the theme for the particular Sunday or Holy-day, as it has been expressed in the Introit. Then there is the Secret, or the prayer which the priest prays inaudibly while the choir sing the Offertory Sentence, then the Post-Communion Collect, and finally the Prayer for the People. The third of these was a thanksgiving and the fourth a blessing or benediction. It was not to these that Luther refers here. As time went on, a second and even a third Collect were added to the ancient Collect for the Day. We find that the Sarum Rite had a rubric that forbids more than seven Collects at a single Mass, because there were but seven petitions in the Lord's Prayer. Luther sought, where it could be done without sacrificing the structural outline of the Mass, to shorten the service, which had become lengthy; for the temptation was great to shorten the sermon, or omit it entirely.

Luther translated the Collects into German, following closely the ancient Latin, as we shall show presently. He specified that the Collect should be chanted by the priest in "F faut", in monotone, the priest facing the altar.

Luther added but few Collects. By far the greater number of them are rather exact translations of the original. In a few cases he altered some which he considered so compact in the original Latin that their meaning was obscure, or where they were not in harmony with the Scriptures. In a very few cases he substituted new Collects, seemingly of his own composition, although he did not hesitate to incorporate the work of others, if necessary.

He dropped the second and third Collect for the Day, where these existed. Usually they were but commemorations, and did not always sound forth the thought expressed in Introit, Epistle, Gospel and the First Collect.

The first English Prayer Book of 1549 followed similar principles, generally speaking.

Later, Luther provided a Post-Communion Collect in place of the variable Post-Communion of the Latin Rite.

While he drew upon tradition for this Collect, yet the form in which he expresses it is new, and it belongs to the Ordinary, rather than to the Proper of the Lutheran revision of the Mass. His objection to the variable Post-Communion was that they "so frequently savour of sacrifice."

THE PRAYER BOOK COLLECTS AND THEIR INFLUENCE

It is highly interesting to compare the ancient Latin Collects with Luther's rendering of them, with the version in the Book of Common Prayer, and with present-day translations. The Collect for the Fourth Sunday after Epiphany may be taken as a typical case:

The Latin Form

(Omnipotens) Deus, qui nos in tantis periculis constitutos, pro humana scis fragilitate non posse subsistere, da nobis salutem mentis et corporis, ut ea quae pro peccatis nostris patimur, te adiuvante vincamus. Per Dominum nostrum. (Gregorian Sacramentary)

Present-day Roman Catholic missals retain this same wording, except that the word *Omnipotens* is usually omitted. A literal translation of Luther's translation, 1529 A.D., is found in *The Works of Martin Luther*, Volume 6 (Holman), and reads thus:

Luther's Rendering

Lord God, Heavenly Father, Thou knowest that because of our human weakness we are not able to stand fast amidst so many and great dangers: Grant us strength both in body and soul, that by Thy help we may conquer all things which harass us because of our sins, for Jesus Christ, our Lord's sake. Amen.

The translation in the Book of Common Prayer dates from the year 1549, but was expanded in 1661, and is as follows:

The Prayer Book Version

O God, Who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; grant to us such strength and protection as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. Amen.

The modern Lutheran version of this Collect differs from that of the English Prayer Book only in the Invocation and the Ending. It is as follows:

The Lutheran Version

Almighty God, Who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright: Grant to us such strength and protection as may support us in all dangers, and carry us through all temptations; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. Amen.

It might be interesting to quote the wording of two present-day translations of this Collect, as it is found in Roman Catholic service books. The first is from a contemporary edition of the *Roman Missal*, and reads:

A Modern Catholic Rendering

O God, Who knowest that we, who are set in the midst of so great perils, cannot, in our human weakness, stand fast; grant us health of mind and of body, that what we suffer for our sins, we may, with Thine aid, overcome; Through our Lord, etc.

In *A Manual of Prayers*, a book intended for the Catholic laity, the following translation occurs:

Another Catholic Rendering

O God, Who knowest us to be set in the midst of so great dangers that, by reason of the frailty of our nature, we cannot stand: grant to us health of mind and body, that those things which we suffer for our sins we may by Thine aid overcome. Through our Lord Jesus Christ, etc. Amen.

For the benefit of those who might insist, as some do, that contemporary service books of both the Lutheran and the Roman Catholic Churches lean too heavily upon the English Prayer Book in their English translations, and draw upon it verbatim, or else imitate its cadences, we cannot refrain from giving the same Collect in a modern translation. It is the work of a man who is anxious to find something "distinctive of our denomination" in his service book:

A Modern Translation

O God, Who knowest that we live among great dangers, and that our weak nature is not able to stand steadfast among them: Give each one of us health of body and mind, in order that we may be upheld in those perils which we also, because of our sins, do suffer; through Jesus Christ our Lord. Amen.

There is nothing wrong with this modern version of the ancient Latin Collect, except that it is wholly lacking in the chaste English and the beautiful rhythm of the Prayer Book translation. This difference is so apparent, when the churchly Prayer Book renderings are compared with present-day efforts, that every one who has written on this subject has commented upon it. The late Canon Dearmer once said that the difference is as great as that of the pealing of a fine cathedral organ and somebody starting a motor car outside.

The doctrinal truth expressed by a Collect is vital; so too is the sincerity with which we say it. But, while we are about it, and especially if we realize that we are speaking to the Triune God, is it not well that we frame our words in

as devout and fitting a manner as we possibly can? Sublime truths need not be expressed in the matter-of-fact language of the business world.

It is much better to be a sound theologian than to be a good poet. Unfortunately for themselves, many theologians think that bluntness and sound doctrine must go hand in hand. They insist that the artistic mind cannot grasp theology. We question this, as too sweeping a statement. Many people of artistic temperaments are indifferent to doctrine. It is equally true that many men whose theology is thoroughly sound are indifferent in the way they express themselves.

The King James translation of the Bible is beautiful in its manner of expression, but it is faithful in its English rendering of the inspired doctrine of the original. What is more poetic than the words:

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

Here a profound truth is expressed in beautiful language, and the language itself does not detract in the least from the meaning of the original. Compare this with the blunt, matter-of-fact translation found in *The Twentieth Century New Testament*.

"Though I speak in the 'tongues' of men, or even of angels, yet have not Love, I have become mere echoing brass, or a clanging cymbal."

If Christians of all denominations recognize the King James translation of the Bible as the best, both in faithfulness to the original and in its chaste language, then why need there be heated controversy when the Prayer Book translations of the Church Year Collects be mentioned?

POETIC RHYTHM OF THE COLLECTS

The mauve Victorian Age was only too eager to give to Cranmer all the credit for the matchless poetic rhythm of the Collects. Somewhat ignorant of the old Latin originals, they were not aware that the translation of Cranmer and his co-workers was but a successful extension of the beautiful language of the old Latin.

The Collects in the Primitive Church were either improvised, or else prepared and committed to memory. Gradually some of those which were composed by eminent Christians, or else noted for their theological value or their beauty of thought, were collected and became part of the early liturgies of the Christians. As early as the fourth century, collections of Collects existed. Many of these have come down to our own day in almost their original form. Others have quite disappeared, and only passing reference to them remain. Others have been changed, expanded, or altered as to their theology in Reformation days.

These old Latin Collects were noteworthy for their poetic structure—a fact which liturgical students seem to have overlooked until recent years. They were in the form of a succession of accented and unaccented syllables, which formed a poetic strophe. The rules governing their construction are now known.

The ancient Christians were aware that poetic language clings to the memory much more permanently than prose. The Psalms are more quickly memorized than the non-poetic parts of the Scriptures. A stanza from a hymn is recalled more readily than a Scripture verse, which men are likely to quote inaccurately. Abraham Lincoln was shrewd enough to notice this, and his Gettysburg Address is recited the world over today. Other speakers on the same occasion expressed virtually the same thoughts, but Lincoln framed his brief words in the form of rhythmic prose. Note their cadence: "that from these honoured dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain," etc. It is poetic throughout.

Read the original Latin of the Collect printed on page 57. Of these Old Church prayers, Cabrol has said: "In this respect the Latin liturgy is exceedingly rich. The Breviary, Missal, Ritual and Pontifical contain a series of prayers, so sublime in their language, so penetrating in their unction, of such theological depth, that it is difficult to decide which of these qualities is most to be desired."

It is going a bit too far to give Cranmer full credit for the generally recognized beauty of the Prayer Book translation. He and his associates were familiar, through long

use, with the peculiar poetic structure of the Latin Collects; and they strove to reproduce this as well as possible in English. They did their work well. It is strange that this scheming church politician, who could plot to bring to the block any man who stood in the way of his monstrous sovereign, was able to translate the liturgy into such beautiful English, and to incorporate into it so much theological thought. One sometimes feels, in comparing the Prayer Books of 1549 and 1552 with the 1661 revision, that each one is an improvement on the other in beauty of language. One cannot say the same thing in regard to the arrangement of the parts of the liturgy.

Perhaps the best way to illustrate the splendid rhythmic beauty of the Collects is to print two different translations side by side. The first is the work of a bungling amateur of our own day, who believes that the language of the liturgy ought to be modernized. The second is an example dating from the year 1549. Scan the two, as you would scan poetry, and note the difference:

A Poor Translation

Almighty God, give us grace to avoid sin and wickedness. Enlighten our earthly life and make us know that Jesus' blood and righteousness avails also for us: and grant that when He comes again to judge the living and dead, we too may be raised up and given eternal life; through the same, our Lord Jesus Christ. Amen.

A Good Translation

Almighty God, give us grace that we may cast away the works of darkness, and put on us the armour of light, now in the time of this mortal life, in the which Thy Son Jesus Christ came to visit us in great humility; that in the last day when He shall come again in His glorious majesty to judge both the quick and the dead, we may rise to the life immortal; through Him Who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen

Few men have sufficient sense of rhythm to write new Collects. Those who have are rarely called upon when the revision of a hymnal or a Prayer Book is contemplated. Modern Collects are usually so thin in theological thought and so crude in language that it is fortunate that they endure for so short a while. Like popular music, they contain within themselves the germs of their own swift destruction. Here is another example of a particular bad modern Collect:

A Bad Modern Example

ALMIGHTY God, Thou art eternal, immortal, invisible; superabundant in goodness; incomprehensible in all Thy works. Our sins are glaringly apparent in Thy sight. Our helplessness is outstanding, and we are definitely unable to save ourselves. Send Thy dear Son to stand on the Mount Sinai of our modern social and political superstructure, so that in His commandments and promises we may find the panacea for the ills of society, and the Utopia of all our natural aspirations. Amen.

This is perhaps the worst Collect that was ever written. It is a flagrant violation of everything that a Collect ought to be. This is the sort of rhetorical smart-aleckery that is popular at great conventions today where "in one immortal throng we view, Christian and pagan, Greek and Jew." It is the popular form of prayer of certain radio preachers. It is a hopeless confusion of sin and grace, a mixture of Law and Gospel and it would reform society in true Modernistic fashion, from the top downward. It has none of the characteristics of a Collect, it is lacking in beauty of thought and of rhythm, and about the only catch-words of the moment that have been overlooked are "quote" and "unquote."

The fact that the Prayer Book translations have maintained so faithfully the poetic spirit of the Latin originals, and that the various early revisions of the Prayer Book contain several new Collects expressed in equally sublime language, may account for the fact that they have, with the Latin originals, "soothed the griefs of forty generations of Christians," to quote Macaulay's famous words. Countless other English translations have been attempted, but eventually they are cast aside, and the makers of the prayer books of all generations fall back on the Cranmer versions.

Cranmer and his associates used certain methods of attaining this haunting beauty of expression. Note their "balanced" words and phrases: "in all our dangers and necessities," "help and defend us," "so many and great dangers," "such strength and protection," "support us in all dangers and carry us through all temptations." It sounds almost like Psalmody. Again we find: "that we who are justly punished for our offences, may be mercifully delivered by Thy goodness," "that they who do lean only upon the hope of Thy heavenly grace," "all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul," "who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved," and "that they may love what Thou commandest and desire what Thou dost promise."

The translators of the original Latin did not hesitate to use two words in order to get the desired effect. Frequently does one find, "rest and quietness," "peace and concord," "perils and dangers," "succor and defend," "sundry and

manifold," "malice and wickedness," "increase and multiply," "betrayed and given up," "supplications and prayers," "create and make in us," "new and contrite hearts," and "remission and forgiveness." And yet, such expressions as these are not repeated over and over, so as to become banal, as is the case with our moderns who mutilate the old hymns in order to overload the hymnal with such threadbare rhymes as "sadness-gladness," "adore--evermore," "love--above" and "sorrow--tomorrow."

Observe, too, the manner in which commonplace expressions are avoided, and a devout expression used. A few examples will suggest many more to those interested in searching for them "we have no power of ourselves to help ourselves," "stretch forth the right hand of Thy majesty," "thou dost put into our minds good desires," "by Thy continual help we may bring the same to good effect," "Who showest to them that are in error the light of Thy truth," "that they may return to the way of righteousness," "that so, among the sundry and manifold changes of the world" and "we may so pass through things temporal, that we finally lose not the things eternal."

True enough, such expressions will irritate the ultra-practical man. This is not important, really, for such people instinctively gravitate to some denomination where Church Year Collects are unknown, and where the Lessons are read from some modernistic professor's "Bible in Modern English."

In order to illustrate the improvement in beauty of thought and expression, we need only to refer to the Collect for the Second Sunday in Lent, comparing it with a more literal translation of the original Latin:

Literat Rendering

O God, Who seest we are bereft of all strength, guard us inwardly and outwardly; that we may be strengthened in body against all adversities, and cleansed in mind from evil thoughts; through our Lord, etc.

Prayer Book

Almighty God, Who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

The work of the translators of 1549 and 1552 is often criticised on the grounds that it is a departure from the

terse, severe, classical beauty of the Latin originals. They are charged with rather too much expanding, and in the insertion of explanatory words and phrases not in the originals. It may be that they allowed too little for the intelligence of the average congregation; but the thought uppermost in their minds was to express things with utmost clearness, and in beautiful English. In order to gain clearness they did not hesitate to insert a word or two, or even an explanatory phrase. They assumed that the people of their time were not sufficiently indoctrinated to make fine distinctions. At any rate, their work has survived through the centuries, and has been accepted almost as generally as the King James translation of the Bible, wherever Collects are used.

ANTIQUITY OF THE COLLECTS

Several of the Collects find their origin in the worship of the Old Testament, and were doubtless used by Our Lord and His disciples, although perhaps not in the exact words of today. Some developed in the early Church. Many of these existed as early as the days of St. Jerome († 420 A.D.), others were collected from early sources by Leo the Great. About the year 492, Gelasius rearranged the Collects then in use, and added a few more. About 600 A.D., Gregory the Great once more rearranged the series at the time of his so-called Sacramentary. Thus these early Collects are termed Leonine, Gelasian and Gregorian, depending upon their antiquity. Many modern writers believe that the real authors of these three rites were not Leo, Gelasius and Gregory.

The Lutheran Church followed largely the series of Collects that had developed previous to the Reformation, occasionally omitting or substituting. Her Collects are based upon the Latin Rite.

Not so in the Church of England. Five of her Collects are Leonine, namely Easter III and Trinity V, IX, XIII XIV. She draws upon the Gelasian Sacramentary for Advent IV, Holy Innocents', Palm Sunday, the Second for Good Friday, part of the Easter Day Collect, Easter IV and V, Trinity I, II, VI, VII, VIII, XI, XV, XVI, XVIII, XIX, XX, XXI, and portions of X and XII. From the Gregorian Sacramentary she takes St. Stephen, St. John the Evangelist, Epiphany, Epiphany I, II, III, IV and V, Septuagesima,

Sexagesima, Lent, II, III, IV, and V, the First for Good Friday, part of Easter Day, Ascension, Whitsunday, Trinity III, IV, XVII, XXII, XXIII, XXIV, and XXV, Purification, Annunciation and St. Michael's Day.*

In the Edward VI Prayer Book of 1549, new Collects were added for Advent I and II, Christmas Day, Circumcision, Quinquagesima, Ash Wednesday, Lent I, the Third for Good Friday, Easter I and II, St. Thomas, SS. Philip and James, St. Matthias, St. Mark, St. Barnabas, St. John Baptist, St. Peter, St. James, St. Matthew, St. Luke, SS. Simon and Jude, All Saints, and part of St. Paul and St. Bartholomew.

The 1552 Revised Prayer Book omitted three Christmas Collects, Easter Day at Matins, St. Mary Magdalene, and substituted a new one for St. Andrew.

The 1661 revision substituted new Collects for those of Advent III and Epiphany VI. The Collect for Easter Even, taken from the Scottish Prayer Book, was recast and included. The Collect for St. Stephen's Day, of Gregorian origin, and included in the 1549 Prayer Book, was entirely recast and expanded.

OTHER OBSERVATIONS

Since the Church Service must follow a certain progressive line of thought, it follows that the theme for the day which is announced in the Introit must be restated in the Collect, and again in the Epistle, Gradual, Gospel and sermon. It is only the bungler who will choose the Propers at random, and announce the Transfiguration in the Introit, read a Collect for Missionary Expansion, an Epistle presenting Justification, a Gospel on the Judgment, and follow with a sermon on Forgiveness. The congregation will go home with at least five different impressions in mind. The Church Year Propers are arranged so that each Sunday and feast-day has its own orderly continuity. This must not be disturbed, regardless of the subject of the sermon.

During the reading or chanting of the Collect, the pastor stands at the midst of the altar, and facing it, for it is directed to the Lord, not to the congregation. This fact is always shown forth symbolically by the eastward, or altarward position.

*We follow the older and more general classification. For the more modern view, see "Liturgy and Worship", pp. 380-409.

For many centuries the Collect was chanted. Schöberlein, Kliefoth, Löhe, Hommel, Lochner, *The Choral Service* and other sources will give directions as to how this is done. Briefly, the Collect may be chanted in the key of F or G. In a full Collect one finds a cadence at the end of the Invocation, one or two inflections and a closing cadence. Here is the Collect for Trinity:

do do do do do do do do do do do do
Al - migh - ty and Ev - er - last - ing God, Who hast given

do do do do do do do do do do do do
un - to us Thy ser - vants grace, by the con - fess - ion

do do do do do do do do do do do do
of a true faith, to ac - knowl - edge the glo - ry of

do do do do do do do do do do do do do do
the e - ter - nal Trin - i - ty, and in the pow - er of the

do do do do do do do [cadence] *ti la do do do*
Di - vine Maj - es - ty to wor - ship the U - ni - ty;

do do do do do do do do do do do
We be - seech Thee, that Thou wouldst keep us stead - fast

do do do do do do do do do do do do
in this faith, and ev - er - more de - fend us from all

do do [flex] *ti ti do do do do do* [cadence] *ti la*
ad - ver - si - ties; Who liv - est and reign - est One

do do do do do ti do
God, world with - out end. A - men.

CHAPTER VI

THE EPISTLE, GOSPEL, AND THEIR RESPONSES

After the Collect has been read, the people are seated, and the Epistle is read. There are one or more responses after the Epistle, (the Gradual, Alleluia, Sentence and occasionally the Sequence), and then the congregation arise, and the Gospel is read.

It is curious that most people are not aware of the universal character of these two Lessons, and the other parts of the service of the Western Church. British people of unquestioned educational and cultural background have assured us that these Lessons are a peculiar treasure of the Church of England, and are found nowhere else. The American Episcopalians are equally sure that the Epistles and Gospels are distinctive of the Protestant Episcopal Church, and to prove their point, they bring out their Prayer Book and show us the Lessons printed out in full, black on white. Lutherans, on the other hand, invariably speak of "our Lutheran series of Epistles and Gospels," and with them the only question is whether they originated in Philadelphia, Columbus, St. Louis, Rock Island or the Twin Cities. The Roman Catholic is amused at all this, for he is prepared to show, from his little *Manual of Prayer* or some such book, that the Epistle and Gospel are his very own, and have the nihil obstat and the imprimatur of Holy Church.

One is glad to discover such loyalty in this cynical era of ours, and only too reluctant to shock the honest hearts of any of these excellent people, even in the interests of truth. However, it must be done. In all honesty one must call attention to the oft-repeated and quickly-forgotten fact that the Epistles and Gospels are not "distinctively Anglican," "strictly Lutheran," "peculiar to the Roman Catholic Church," nor the exclusive property of anybody else. One really ought to mention this. On many an occasion, when Catholics, Anglicans and Lutherans get together in the

lounge of an ocean liner, each one insists that the other has plundered his neighbour's liturgical orchard, and pilfered the choicest fruit.

The only answer to it all is the correct one. The Epistles, Gospels and many other parts of the liturgy are so very ancient that they are common property. Like the hymn "O come, all ye faithful," they know no denominational line fences, but belong to all Christendom. A few of the more recent denominations have discarded them, but when one takes the total throughout the world, he finds that these people constitute a decided minority. These Lessons belong to all of the historic church bodies, and none can really claim them, for they have been read, much as we have them today, since at least the fifth century; and some of them since the second century.

THE EPISTLE

According to the rubrics, the Epistle and Gospel for the day must always be read. These two Lessons belong to the first main part of the Church Service, namely, what is called the Office of the Word. Through the Epistle, as well as the Gospel, the Lord speaks to us. What He says to us is vastly more important than anything that we may sing or say to Him, or about Him.

One may read other appropriate Lessons before the Epistle and the Gospel, but at the chief service, these must always be read. That is a custom to which even the most anti-liturgical man will not object.

The Epistle is properly read from the left horn of the altar, although the reformers are quite correct in saying that if the priest desires that it be read from some other position, he is within his rights.

In giving out the Epistle, it is well to follow the exact words of the rubrics: "The Epistle for the is written in the chapter of beginning at the verse." While we are not commanded by the Word of God to use this particular formula, yet it is as good as any which we might improvise. It is only the man who likes to be "smart" who will allow himself to use some such bizarre an introduction as this: "Today's Epistle-Lesson we find recorded in John's letter to the Church at Ephesus, Chapter three, verses one to twelve." This is very poor form. There

is no such thing as an Epistle-Lesson, for one might as well speak of the Bible-book, the lectern-reading desk and the sacristy-vestry. We do not "find" an Epistle, for such an expression implies that it was previously lost. There is no reason why the word "recorded," so dear to some parsons, need be inserted here. And why should one say "John," when it is more respectful to say Saint John? There is altogether too much familiarity among us, and it reminds one of the late Dr. W. A. Sunday's famous, "Well God, I've tried to do my best tonight." The old formula printed in our service books is as good as any. The same is true in regard to the brief sentence at the end. The rubrics direct us to say, "Here endeth the Epistle." It is only he who desires to be a smart aleck who will say, "Thus endeth the reading of the Epistle-Lesson, and may God bless us in the reading of this Holy Word." One should read the Lessons in humility, and not give the impression that we have done a good work for which we deserve praise.

According to St. Justin the Martyr, the Epistles were read in the churches in his day. He died about the year 165 A.D. St Clement, as well as Origen, seem to verify this statement. The series that we have today was completed about the year 400 A.D., although minor changes have been made from time to time.

THE RESPONSE

At the close of the Epistle, the congregation sings a short response. Originally there were four such responses: the Gradual, the Tract, the Alleluia and the Sequence. In olden times it was customary to sing an entire Psalm at the close of the Epistle. Although authorities are not agreed on this point, yet it would seem that this Psalm was finally shortened to three verses from the Psalms and three Alleluias. This shortened form was sung by a cantor from the steps of the ambo or of the rood-loft, and became known as the Gradual, from the *gradus*, meaning step.

The Alleluia is a joyous response by the congregation for the Word of God contained in the Epistle. Gradually, from at least the eighth century onward, a chant called the Sequence was developed. After the twelfth century these assumed rhythmic form, and became hymn-like in

structure. There was a time when almost every Sunday and Holy-Day, except during the penitential seasons, had its proper Sequence. In 1523, Luther reduced these to three in number, for "in church we do not wish to extinguish the spirit of the faithful with tedious things." The Council of Trent seemed to be of the same opinion, for they reduced the number of Sequences to four: *Victimae paschali laudes*, for Easter; *Lauda Sion*, for Corpus Christi; *Veni Sancte Spiritus*, for Pentecost; *Dies Irae*, for requiems; and in later years *Stabat Mater*, was added.

In our day, the Alleluia, the Gradual and four of the Sequences are all that concern the non-Catholic.

In the Lutheran Order of Service, the Gradual has been retained, although the rubrics governing it are not always clear. Luther retained the Gradual, but urged that an entire Psalm be sung, rather than two or three verses from a Psalm. On this point he was not successful, for the prayer books of the various principalities retained the short form, known as the Gradual.

In our own day, the *Common Service Book* has simplified matters by wording the old rubric so as to read: "Then may the Gradual for the Day be sung." Among the Propers they list all the Graduals for the Church Year. The *Kirchenbuch* of 1877 provides for a Hallelujah, and after this the rubrics state that a hymn may be sung, evidently as a substitute for the Gradual. This book contains a list of Propers, but prints only the Introit, Collect, Epistle and Gospel for each day, omitting the Gradual. The service books containing the 1888 translation of the Common Service print out the Allelujatic Sentences in full, and have a rubric stating that: "Instead of the simple Hallelujah, a Sentence for the Season of the Church-Year may be sung with it; or a Psalm, Canticle, or Hymn may be sung after the Hallelujah". The Missouri Synod Hymnbook of 1892 contains the same rubric; so also does the revised hymnal of two decades later.

When it became fashionable to remove the choir from the west gallery to a platform adjoining the chancel, and finally into the chancel; the original function of this group of singers was forgotten. Their proper duty is to sing the parts of the service which vary from Sunday to Sunday, and to lead the congregation in the singing of the fixed parts of

the service and the hymns. Now they became a group of entertainers, as among the sects, and were expected to "make the service interesting" by means of anthems, unblushingly sung to the congregation for their approval. Solo work soon followed. In order to provide opportunity for this new concert room idea, certain variable parts of the Church Service were gradually dropped. The singing of the Psalm or the Gradual at this place in the service, was the first to go. Instead of it, an anthem, a solo, or in some flagrant instances, even a performance on the fiddle or the American cornet, took the place of this joyous expression of praise to the Lord for His Word.

Now that sanity is, to some measure, being restored, there is a decided tendency in all Lutheran synods to return to the traditional Gradual of their forefathers' time, or perhaps even to an entire Psalm. It is difficult to induce a congregation to sing the variable parts of the service, especially when they are changed every Sunday, as are the Introit and Gradual. To sing a Psalm at this place might prolong the service somewhat, but at least the proper Gradual may be sung, and the anthem or solo omitted. Since it is in the very words of the Scriptures, and since it is a thanksgiving to the Lord for the truths revealed in His Word, it is desirable that the old Gradual be restored.

A Gradual is composed of the following parts: Two verses from the Psalms, two Alleluias, another Psalm verse, one Alleluia. Some hymnals print a list of the proper Graduals; but where these are not included in the hymnal, in order to reduce its bulk, they are easily obtained. The congregation may remain seated during the Gradual, and the pastor stands, facing the altar. The Gradual for Advent I is as follows:

Ps. All they that wait for Thee shall not be ashamed, O Lord:
Shew me Thy ways, O Lord; teach me Thy paths. Alleluia, Alleluia.
Shew us Thy mercy, O Lord; and grant us Thy salvation. Alleluia.

Should there be a good choir, there is no reason why the Gradual for the Day might not be chanted to the ancient melodies. True enough, these vary from Sunday to Sunday, but they are brief, and not too difficult. Like the Introit, they must be sung in unison. It is expecting too much of the average congregation, nowadays, to insist that they sing such things as the Introit and the Gradual. This is tried

occasionally, it is true, and in such cases generally the Plainsong Psalm tones are used. The simplest method is to use one Psalm Tone throughout Advent, another throughout the Christmas and Epiphany seasons, another from Septuagesima to Saturday in Holy Week, etc. A better plan might be to let the congregation sing all the fixed parts of the service, and let the choir sing the variable parts, called the Propers.

Where there is no choir, or where they are unable for some reason to sing the Introit and Gradual, then it is proper for the clergyman or an assistant to "read such parts in an audible voice."

The Sequence is used only in connection with the highest festivals, and in our day this is almost always in the form of a hymn. It is a pity that contemporary hymnal committees have so far missed the traditional significance of the Sequence Hymns as to bury them away, unidentified, somewhere in the midst of the hymnal. Often even the traditional names: *Victimae paschali*; *Veni, Sancte Spiritus*; *Dies, Irae*, etc., are overlooked, and they are sung at any but the right time of the year.

On Easter Day the Sequence Hymn, "Christ, our Passover," may be sung by the entire congregation at this place. At Pentecost they may sing the hymn "Come, Holy Ghost, in love," or any of half a dozen other excellent translations of this Sequence. Or, the choir may prepare one of the many anthem arrangements of the Sequences, preference being given to those which are unrhymed, and in the words of Scripture. Settings with many repetitions, or those set to florid music, must be ruled out; for in the first instance the meaning is obscured by nonsensical repetitions, ("Christ our Passover, our Passover, our Passover. Christ, Christ, Christ, our Passover is sacrificed, Christ, He Himself our Passover, is sacri--is sacri--is sacri--i--sacrificed for us. For us. For us. For you and me," etc.) Such mutilation of the Inspired Scriptures is wretched. In the second instance, that of florid music, the sense of the words is obscured by ornate vocal gymnastics on the part of singers and organist. It was due precisely to such abuses as these that the Sequences were restricted only to a very few festival and other occasions.

Since the present Prayer Book makes no provision for the Alleluia, the Allelujatic Verse, the Gradual and the Sequence, it is not necessary to discuss this point in its relation to the Anglican Church. It certainly seems to have been the intention of the compilers of the Edward VI Prayer Book, of 1549, to adhere as closely as possible to the traditional continuity of the Church Service of Western Christendom. This was thwarted by the unfortunate downward revisions of the year 1552. In recent years, as one of the results of the Oxford Movement, there is an effort to return to tradition in such matters, and even now there are excellent collections containing the words and music of the missing Introits, Graduals, Alleluias, and even the four or five Sequences retained at first. These are still regarded as "irregular," but are used in some of the Anglo-Catholic parishes of England and America; but the great rank and file of Evangelical churchmen prefer to follow the lines of least resistance and sing "an appropriate hymn." With musical standards higher than any other denomination, and with the King James translation of the Bible to her credit, as well as the fine translations of the ancient prayers of Christendom, it is sincerely hoped by many people that Ecclesia Anglicana may eventually get her chief service straightened out. With a restored Communion Service beginning with the Introit, Kyrie and Gloria, instead of the Ten Commandments, and with certain other parts restored to their rightful place; with a weekly celebration of Holy Communion at her chief service, then the "Morning Prayer and Evensong" type of service will become secondary. For 420 years there has been a close adhering to tradition on the part of the Roman and the Lutheran groups in their order of service. With a few changes, and rearrangement of parts, the Anglican service could easily be made to harmonize with tradition. Thus the three oldest branches of the ecclesiastical development in Western lands would have at least the traditional structural outline.

THE HOLY GOSPEL

From earliest times, the reading or chanting of the Gospel for the Day was looked upon as the climax of the first part of the service. A wealth of ceremonial grew up about this, intending to express symbolically the importance

of this part of the service wherein Our Lord Jesus Himself speaks to us through the words of the Four Evangelists, who have preserved for us His very words. When the Gospel was read, the priest or deacon and his assistants all gathered round the Book. Flaming torches or candles were held aloft at the right and left of the Book of Gospels, to symbolize the fact that Our Lord Jesus is the Light of the World. Before reading, the priest uttered a sentence prayer, asking the Lord to cleanse his heart and lips. "These solemn rites," declares the Catholic writer, Professor Richard Stapper, of Muenster, "can only mean that the Church beholds in the Gospels her divine Teacher, Christ Himself." Again he says, "As the deacon chants the Gospel, two lighted candles are held aloft by the acolytes as an expression of joy, and a symbol of Christ . . . and the choir answers in praise of Christ, the Divine Teacher, with joyous acclaim, 'Glory be to Thee, O Lord.' "

The present series, used today with minor variations in Roman Catholic, Anglo-Catholic, Anglican and Lutheran Churches, and in many of the closely related church bodies of Germans and elsewhere, have come down to us from primitive times. The Apostolic Constitutions mention two Old Testament Lessons, the Book of the Acts, the Epistle and the Gospel. By about 400 A.D., the series of Gospels that we have today began to assume their present form and sequence. By 600 A.D. the present series was substantially as it is now.

The plan of it all is striking, and the intention is to keep before the faithful on every Sunday, Wednesday, Friday and Holy-Day, the life of our Lord and His work. During the first half of the Church Year, His life is presented in orderly manner. Throughout the second half, His parables, miracles and teachings are set forth according to a careful plan.

In modern times, the series has been marred because churchmen no longer can be induced to attend the old Wednesday and Friday services. We have a fragmentary series today, in which many fine selections from the Inspired Scriptures are missing. But a study of the complete series of both Epistles and Gospels, will prove that the Early Church went to great pains, and devoted her best scholarship to the task of setting forth the truths of God's Word in a most complete manner.

Even at the risk of prolonging the church service, it might be a wholesome thing to read some of these missing Epistles and Gospels, together with and in addition to the usual Sunday Lessons. Especially ought this to be done with the series of Gospels. After all, the Protector Somerset was right when he said, "There is no news more important than the Heavenly Words." Wicked as he was otherwise, he at least was aware of this truth. Were we to omit some of our exhibitional choir numbers, and some of the lengthy announcements concerning the secular activities of the parish hall, we might find time for the Heavenly Words.

The Gospel is announced in the words of the Church Service: "The Holy Gospel is written in the chapter of Saint beginning at the verse." All that has been said on this point in connection with the Epistle applies here as well. It is quite incorrect and unbecoming to indulge in smartness in this respect. Such expressions as 'Hear the reading of the Holy Gospel,' etc., "The Gospel-Lesson," etc., "The Gospel for this First Sunday in Advent," etc., as well as the sermonic introduction, "The Christian congregation will hear with devout attention," etc., are out of place here.

When the traditional Announcement of the Gospel is made, the people respond with the Gloria Tibi: "Glory be to Thee, O Lord." Having read or sung the Gospel, the parson or his assistant, depending upon who has read it, will say simply: "Here endeth the Gospel for the day." The people will respond by singing: "Praise be to Thee, O Christ," otherwise known as the Laus Tibi.

THE TRADITIONAL TONES

We cannot go very fully into the matter of musical settings for Epistle and Gospel. In the Roman Catholic Church both Epistle and Gospel are chanted at High Mass. In the Anglican Church they are often chanted nowadays, especially in certain congregations in the larger cities. In the Lutheran Church they were chanted for many years, and Luther even goes so far as to give detailed directions for this chanting; but in America one seldom hears it, even though such eminent men as Löhe, Hommel and Lochner, of modern times, attempted to restore the traditional melodies.

a group of three notes, called the *quilisma*. These are *la-ti-do*, sung quickly, with the first note lengthened slightly and accented. This group of notes always falls on an accented syllable, generally the fourth, often the fifth and occasionally the sixth before the end of the Gospel. Here is a typical case:

do do la-ti-do do do do
though one rose from the dead

Should the reader be interested, it is well to buy the inexpensive book that we have mentioned, for it is full of material of this sort, and faithful to tradition. The order of service is that of the Anglican Church, and Lutheran readers will have to rearrange it to suit the form that existed previous to the 1552 revision, or, the traditional Lutheran orders may be found in many German, Scandinavian, Slovak and other works.

GENERAL OBSERVATIONS

Whether the Epistle and Gospel be chanted in the pre-Puritan manner, or whether read without note is not important, for both the Lutheran and the Anglican Confessions of Faith declare that no church is to be censured because it may have more or less liturgy and ceremonial than another. We mention this, in view of the fact that other books by the present writer have circulated rather more widely than they deserve, both in Lutheran and Anglican circles, and men in both groups have assumed that we are "advocating" this or that. We advocate nothing. The writer has officiated with equal disregard for externals in some of the most primitive little chapels in England and America, in a few of which not even an altar or a black cassock were permitted. He has heard about churches in America where the altar blazed with many candles, where all the Mass vestments were in use, and where Gregorian music, choirs of men and boys, acolytes with their flaming torches, and clouds of billowing incense were the local custom. After some years of it, our unhesitating testimony is that it matters little one way or the other; as the forlorn spinster said, when a friend expressed the hope that she might not go down with the ship in a storm at sea.

Those who are bitter partisans, either for or against an elaborate ceremonial, are invariably men who have tried but

one way all their lives. We who have preached in some of the plainest chapels in Cornwall, with no music other than five hymns, no liturgy beyond the ceaseless response of the surf beating against the towering granite headlands, no colour except that of the golden furze, the purple heather and the Italian blue of the sky that one sees through the plain glass of the windows, no light except an oblique shaft of sunlight, and no incense other than that of a multitude of flowers in the turf hedges outside,—can testify without hesitation that such a service is just as satisfying, if the Means of Grace be present, as that in a great cathedral. We have sat in Pearson's glorious Truro Cathedral, with the noble organ pealing forth the strains of the age-old liturgy, with all the aesthetic adjuncts of form and colour, of liturgy and ritual, with priests in rich vestments before the high altar, with the choir boys lifting up their silvery voices in some noble Gregorian melody. We remember hearing Vaughan Williams' stirring setting to "For All the Saints," sung under such conditions, and we recall a singularly beautiful little Cornish girl, standing starry eyed, and too transfixed by the grandeur of it all to move, even when the congregation had begun to depart.

It is all very beautiful—both the quiet peace of the little granite chapel by the seaside, and the grandeur of the great cathedral. And yet it is an external! The breath of life is in the Word and Sacrament. If these be there in truth and purity, then all is well. If not———.

This little volume was begun with the intention of advocating nothing, but merely explaining what has been done in the various branches of the Western Church in regard to liturgy and ceremonial. We will not urge, nor even suggest that stress upon externals be laid aside, both by the liturgical group and by their opponents. But, secretly, we cannot but regret that men of both temperaments (the artistic and the practical), might not have the same spirit of tolerance as did their forefathers who declared that nobody is to be taken to task because he may have more liturgy or less, more ceremonial or less, than his neighbour, so long as the Means of Grace be rightfully employed in each case. Many of the brethren have just this ecumenical spirit. A few, unfortunately, are only too ready to plot secretly to drive their

fellow labourers from their parishes because they happen to have a few additional candles on their altar; while some of the men who are able to chant any of the Prefaces to their correct original melodies are equally ready to prepare long papers in which scornful things are said about those who are willing to celebrate in a black robe, before a plain little communion table that does not boast even a pair of Eucharistic lights.

The early Latin Rite was simple, devotional, dignified and austere. All parts of the service were Scriptural. Introit, Kyrie, Gloria, Credo and responses were sung by the choir and people. Scripture Lessons were read, and each of these was followed by Psalmody, the response of the people. Prayers were brief and dignified. The liturgy had the simple, clean-cut, massive severity of the churches in which the people worshipped in the early days.

Then came the age of emotionalism. Pre-Reformation worship took on liturgical elaborations. A sentimental spirit crept in. There were popular devotions, cults of this and that built around elaborate legendary material. Psalmody, and congregational participation were reduced more and more. Christo-centric devotions receded as the idea of meritorious works, and the intercessions of men, living and dead, increased in importance. Psalms were reduced to mere fragments, and the prayers of men multiplied. At one time it was necessary to decree that not more than seven Collects be read in succession.

It was not to the old, classical Latin Rite that the sixteenth century reformers objected. Uninformed extremists of today judge matters by the Church Service of our time. The more orthodox reformers at no time attacked the historic sequence of Introit-Kyrie-Gloria in Excelsis-Collect-Epistle-Responses-Gospel-Credo-Offertorium-Preface-Sanctus-Verba-Agnus Dei-Post-communion. It was the elaborations that had grown up about this old classical outline that they sought to remedy. The Mass must cease to be a dramatic spectacle, in which the priests and choir took part, and the people merely acted as spectators. Just as the severe beauty of the old stone columns and arches of their Romanesque church buildings had become obscured by the multiplication of shrines, images and pictures; so too had the structural lines of the Mass become overlaid

with an unwieldy elaboration of later material. The reformers sought to get rid of the applied ornament of unscriptural and legendary material, and reveal its functional lines once more. Luther not only cast out the idea of oblation and intercessions of the saints, but he tried, unsuccessfully, to bring back the missing Psalmody which was the traditional response of the people to Epistle and Gospel. The Wittenberg reformers sought to bring to light once more the sturdy columns and arches of the liturgy. Geneva, not understanding, tried to pull down the whole fabric itself.

CHAPTER VII

THE CREED

Having heard the reading of the Gospel, the Christian congregation, still standing, unites in a confession of their faith in the Triune God. This is done by reciting or chanting one of the three Creeds. This is done, mindful of the Scriptural teaching, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Canon Maclear, in his excellent work, *An Introduction to the Creeds*, traces the gradual growth of the Christian Creeds through the New Testament. The first statement is that of St. John the Baptist, who confessed, "I have seen, and have borne witness that this is the Son of God." The second declaration is that of St. Nathanael, who confessed his faith by saying, "Rabbi, Thou art the Son of God, Thou art the King of Israel." The third credo is that of St. Peter who said, "We have believed and know that Thou art the Holy One of God;" and again, "Thou art the Christ, the Son of the Living God." The confession of Martha, at the tomb of her brother, was even fuller, "Yea, Lord; I have believed that Thou art the Christ, the Son of God, even He that cometh into the world." The creed of St. Thomas was brief. He said, "My Lord and my God." St. Paul's confession of faith contained two petitions: "There is One God the Father, of Whom are all things, and we unto Him, And one Lord Jesus Christ, through Whom are all things, and we through Him." In the same Epistle to the Corinthians he says further, "Christ died for our sins according to the Scriptures, And that He was buried, And that He rose again according to the Scriptures." Later he said, "He Who was manifested in the flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up in glory." No one can doubt that both the Apostles' and the Nicene Creeds are based upon such Scripture

verses as these. Some of the exact expressions of St. Paul are embodied in the Creeds.

Three historic Creeds of the Christian Church, the Apostles', the Nicene and the Athanasian, contain brief summaries of Bible truth. The first two speak of the Holy Trinity. The third speaks of the Holy Trinity and of Our Lord's Incarnation.

BAPTISMAL CREEDS

In the Primitive Christian Church, the candidate for Holy Baptism was required to declare his faith in the Triune God in the words of a baptismal Creed. One of the early examples is found in the Apostolic Constitutions. It is:

I believe in the only true God, the Father Almighty;

And in His only-begotten Son, Jesus Christ, our Lord and Saviour;

And in the Holy Ghost, the Life-giver.

Baptismal Creeds were not only declarative, but interrogative as well. By the year 250 A.D., these interrogative Creeds had begun to assume the familiar form of what we know today as the Apostles' Creed. After each interrogation the candidate for Baptism responded with the word *Credo*, or "I believe." Here is a Creed dating from about 250 A.D.:

Dost thou believe in God the Father Almighty,
Maker of Heaven and Earth?

Dost thou believe in Jesus Christ, His only Son?

Dost thou believe in the Holy Ghost, The remission of sins, The resurrection of the flesh, And life everlasting?

This interrogatory Creed was found in the Baptismal Formula of the Church at Carthage. The Gelasian Sacramentary contains even a closer approach to what we know as the Apostles' Creed. It reads:

Does thou believe in God the Father Almighty?

And dost thou believe in Jesus Christ, His only Son, our Lord; That He was born, and suffered?

And dost thou believe in the Holy Ghost; the Holy Church; The remission of sins; The resurrection of the flesh?

The existence of these interrogative Creeds would seem to indicate that a declaratory form of the Creed existed even in earliest days. Quotations from it exist in the writings of the earliest Christian doctors. It seems probable that in primitive times the Creed was not reduced to writing, but taught orally. In those days of persecution it was unsafe to do otherwise. The earliest form of the Creed must have been based upon our Lord's parting words with His disciples.

THE APOSTLES' CREED

It was believed at one time that the Apostles' Creed is the oldest of all Creeds, and was composed outright by the Apostles themselves. Since it contains three chief articles and twelve lesser articles, it was assumed that each Apostle contributed a part, and that their words were inspired.

Today few people accept this old theory. Documentary evidence seems to show that a number of Creeds existed from earliest days. There is a certain striking resemblance to them all, and often the variations are slight. This may point to some original document which may never have been reduced to writing.

St. Irenaeus, about the year 170 A.D., gives us several forms of the Creed as it existed in his day, in different parts of the Christian world. Here is the form that was used in Southern Gaul, where it had been received from the Eastern Church:

I believe in one God, the Father Almighty, Who made Heaven and earth;

And in one Jesus Christ, the Son of God, Who was made flesh; And I believe in His suffering, and in His rising from the dead, And in His Ascension in the flesh, And in His coming from Heaven that He may execute just judgment on all;

And in the Holy Ghost; and that Christ shall come from Heaven to raise up all flesh, and to judge the impious and unjust to eternal fire, and to give to the just and holy immortality and eternal life.

The form of the Creed used in the Christian churches of Northern Africa, about the year 200 A.D., is given by Tertullian in his writings. It differs in detail from the Creed that we have just quoted, although there is a striking family resemblance that seems to indicate a common source:

I believe in one God, the Creator of the world,
Who produced all out of nothing;

And in the Word, His Son, Who through the
Spirit and power of God the Father, descended into
the Virgin Mary, was made flesh in her womb and
born of her; Was fixed on the cross; was dead and
buried; rose again the third day; was taken into
Heaven and sat down at the right hand of God; He
will come to judge the wicked to eternal fire;

And (I believe) in the Holy Ghost sent by
Christ; And that Christ will, after the revival of
both body and soul with the restoration of the
flesh, receive His holy ones into the enjoyment of
life eternal and the promise of Heaven.

That the Apostles' Creed was a thing of gradual growth seems to be indicated by the fact that the later versions of this Creed come closer and closer to the final form, which has come down to us almost without change since the fifth or sixth century. Here is one of its more fully developed forms, found in the writings of St. Marcellus, 341 A.D., who suffered banishment at the hands of the Arians:

I believe in God Almighty;

And in Jesus Christ, His only-begotten Son,
our Lord; Born from the Holy Ghost and Mary the
Virgin; Crucified under Pontius Pilate and buried;
And on the third day He rose again from the dead;
Ascended into Heaven and sitteth on the right hand
of the Father; from thence He shall come to judge
the quick and the dead;

And in the Holy Ghost; the holy Church; the
forgiveness of sins; the resurrection of the body;
the life everlasting.

About the year 390 A.D., Rufinus of Aquileia quotes the Creed in the form that it has taken in his day. Here the words "descended into hell" occur, probably because this

teaching had been attacked by heretics. His version of the Creed is:

I believe in God the Father Almighty, invisible and impassible;

And in Jesus Christ, His only Son, our Lord; Who was born by the Holy Ghost of the Virgin Mary; Was crucified under Pontius Pilate, and buried; He descended into hell; the third day He rose again from the dead; He ascended into Heaven; sitteth at the right hand of the Father; from thence He shall come to judge the quick and the dead;

And in the Holy Ghost; the holy Church; the forgiveness of sins; the resurrection of the body.

St. Augustine of Hippo, who laboured in Northern Africa about the same date, has left us a number of sermons delivered to catechumens about 400 A.D. In these he explains the Creed, as it existed in his land. He does not quote the entire Creed, but from the portions found in his sermons, one may readily reconstruct it in its entirety. It is as follows:

I believe in God the Father Almighty;

And in Jesus Christ, His only Son, our Lord; Who was born of the Holy Ghost and the Virgin Mary; He suffered under Pontius Pilate, was crucified, dead and buried; On the third day He rose again from the dead, He ascended into Heaven; He sitteth at the right hand of the Father; thence He will come to judge the quick and the dead;

And in the Holy Ghost; the holy Church; the remission of sins; the resurrection of the flesh unto life eternal.

We have quoted a few of a number of versions which have come down to us. A chronological arrangement will show that words and phrases were added gradually, as it became necessary to stress some Scriptural truth. "He descended into hell" is not found in the earliest versions that exist today. The word "Catholic" does not appear until about 450 A.D. We have two sermons attributed to one Eusebius Gallicanus, about 550 A.D. By this time the words "was conceived" are found, as well as "dead" before the

word "buried." Also we find "sitteth at the right hand of God the Father Almighty," in place of "sitteth at the right hand of the Father." For the first time the Words "the Communion of Saints" appear. By the year 750 A.D., the wording of the Apostles' Creed is identical with that of our own day. This is found in the writings of Pirminius, missionary to France and Germany.

Thus it is seen that the first Creed, in point of time, was the Apostles' Creed. Beginning with the simple words of the inspired St. Paul, it was expanded from time to time, as occasion demanded. It is not probable that each one of the Twelve Apostles added an expression to it, as is popularly believed by many. More than likely it was altered from time to time, as certain truths were attacked by errorists; and the object was always to make it clearer in its teachings, so that it might be an outline of Scriptural truth regarding the Holy Trinity. Undoubtedly the exact wording differed in various localities. Where the Christians in Northern Africa said, "the Creator of the world," those in Rome may have said, "Maker of heaven and earth." By the end of the fifth century it was substantially as we have it today, and by 750 A.D. it was entirely the same as our Creed of today.

THE NICENE CREED

The Nicene Creed, which we use on all festivals, and whenever Holy Communion is celebrated, is really the chief confession of faith, although not as ancient as the earlier forms of the Apostles' Creed. The Nicene Creed was formulated in its shorter version at the Council of Nicaea, a town in Asia Minor, in 325 A.D. The heretic Arius had arisen, and had taught that there was a time when the Son of God did not exist. The Emperor Constantine called together 318 bishops and some 1200 to 1500 priests and deacons. They came from Italy, Egypt, Asia, Asia Minor, Greece, Syria, Gaul, Spain, Africa and Britain.

This Council of Nicaea was not the harmonious gathering that one might imagine. Like most assemblies, it was composed of conservative, mediating and radical groups. The last named were the followers of the heretic Arius. They submitted a Creed which was so contrary to Christian teach-

ings that a tumult was caused, in the midst of which some of the bolder spirits obtained possession of the document and tore it in pieces. There were eighteen signers of this Arian Creed, and sixteen of these abandoned their leader.

The mediating group, led by Eusebius the great Church historian, presented a Creed which appeared to be orthodox enough if correctly understood. Even the Arians were ready to accept it. It was the young Athanasius, later to become the great Church Father, who insisted that there be no diplomatic language. Either Jesus Christ is True God or else He is not. Either He is begotten and not made, or else He is not. Either He is of one Substance with the Father, or He is not. The Creed of Eusebius, to which Athanasius objected was as follows:

We believe in One God, the Father Almighty,
Maker of all things visible and invisible;

And in one Lord, Jesus Christ, The Word of
God, God from God, Light from Light, Life from
Life, The only begotten Son, The first-born of
every creature, Begotten of God the Father before
all ages, Through Whom also all things were made;
Who for our salvation took flesh and lived amongst
men, And suffered, and rose again on the third day,
And ascended unto the Father, And will come
again in glory to judge the quick and the dead;

We believe also in One Holy Ghost.

This somewhat ambiguous Creed was amended at the suggestion of Hosius, and among the more important changes were the addition of the words "of the essence of the Father," "true God from true God," and again, "of the same essence with the Father." To the end of it was attached an Anathema: "But as for those who say 'There was (a time) when He was not,' and, 'Before He was begotten He was not,' or that He came into existence from what was not, or who profess that the Son of God is of a different substance or essence, or that He is created or changeable, or variable, these the Catholic and Apostolic Church anathematizes." Arius and two bishops who refused to accept this amended form of the Creed were exiled, the writings of Arius were burned, and the Arian heresy branded as anti-Christian.

A second council was necessary, that of Constantinople, 381 A.D., for the Third Chief Article had not proved satisfactory. At this council, the Third Chief Article was amended to read:

And in the Holy Ghost, the Lord and Giver of life; Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets; In One Holy, Catholic and Apostolic Church, We acknowledge one Baptism for the remission of sins, We look for the resurrection of the dead, and the life of the world to come. Amen.

This amended and enlarged form omits the anathema against the Arians.

The Nicene Creed was destined to be amended a second time. It was accepted by the Latin Church, but with the words "God of Gods," which had been in the original draft, but which had been omitted in the second one. Also the words "and the Son" were added to the Third Article. Thus do we have the Nicene Creed of today, as it is accepted and used by the Roman Catholic, the Lutheran, the Anglican and the American Episcopal bodies, and almost in the form that it is used in the Eastern Church.

THE ATHANASIAN CREED

The third great Creed of the Christian Church is the so-called Athanasian Creed. One would like to accept the old belief that it was drawn up by that fearless champion of the Divinity of Christ, St. Athanasius of Alexandria, known as the "Father of Orthodoxy." As a youth, and an humble secretary to one of the delegates at the Council of Nicaea, he was able to foresee the havoc that might be caused, were the diplomatic language of the Creed of Eusebius adopted. Single-handed at first, he testified against union at the expense of true unity, and it was his keen logic that finally resulted in the definite language of the Niceno-Constantinopolitan Creed which we have just mentioned.

However, it is generally agreed, nowadays, that he was not the author of the third great Creed to which his name is commonly attached. No trace of it is found in his writings.

The oldest versions of it are in Latin, while Athanasius would have written in Greek. Its structure is Latin. The *filioque* would place it in the Western, rather than the Eastern Church. And yet it is possible, but not probable, that Athanasius may have been its author, despite the fact that almost no scholar of today will admit it. Many of his writings have doubtless perished, and among them his original draft (if any) of this Creed. The addition of the procession from the Father *and the Son* might easily have been inserted by the Western Church. The most probable theory is that it originated about the middle of the fifth century, in Gaul. Undoubtedly it is based upon the teachings of St. Athanasius, although it also contains expressions that are certainly those of St. Augustine or one of his followers. Like the Apostles' Creed, it probably developed gradually. Its purpose seems to be to present very fully the doctrine of the Holy Trinity, and of the Incarnation of Our Lord. The value of the Athanasian Creed is that it sets forth so fully the divine attributes of each Person of the Holy Trinity, and that there is neither priority nor posteriority, superiority nor inferiority among Them. As a testimony against the deism of our day, and the old New England school of theology, which would exalt God the Father and subordinate the Son and the Holy Ghost, the Athanasian Creed deserves to be used more often than merely on Trinity Sunday.

LITURGICAL USE OF THE CREED

From the point of view of the Church Service, the Nicene Creed is the major confession of faith. The Apostles' Creed has always been looked upon as the Baptismal Creed, and the Creed to be used in the instruction of children and of converts. The Nicene Creed has been regarded as the confession of faith particularly associated with the Lord's Supper, and with festivals, and the one particularly suited to liturgical usage. The Athanasian Creed is used occasionally as a testimony of our belief in the equality of the Three Persons of the Trinity.

Other Creeds have been used in early times. Schaff, in his *Creeds of Christendom*, gives a number of them in full. But the three which we have mentioned are called the Oecumenical Creeds, for they have found general acceptance throughout Eastern and Western Christendom.

Liturgically speaking, the Creed is not an early part of the Church Service. It was first used by the Eastern Church. About the year 589 it was in use in Spain, and its place in the Service was after the Lord's Prayer and before the Words of Consecration. From Spain its use spread to Gaul, and then to Germany. Although looked upon as a document to be used in catechetical instruction, yet its recital by the entire congregation, at Mass, was considered valuable in counteracting the influence of the Arian heretics. Rome was the last to accept it as a part of the liturgy. She used it catechetically, but it is not included in the Gregorian Sacramentary.

The Emperor Henry II, accustomed to the Creed in Germany, insisted that it be used in Rome. The Pope replied that the people of Rome were not threatened with Arian teachings, hence its catechetical use was sufficient. The King pressed his claims, however, and about the year 1014, or shortly thereafter, the Pope yielded, and allowed the Nicene Creed to become a part of the liturgy. At first it was used at Mass only on Sundays and high festivals. Later it became a recognized part of the Mass on other occasions as well.

In Mediaeval days, the Nicene Creed was sung by the entire congregation, and generally to but one musical setting, that found in the Vatican Graduale, which is in the fourth mode. Three additional settings are permitted. It was always looked upon as a part of the Service in which not only the priests and choir, but in which all the congregation take part. It was treated as a sort of hymn to the Holy Trinity, the priest singing the opening words, and the congregation taking it up thereafter.

The Lutherans accepted the three Oecumenical Creeds, looking upon the Apostles' Creed as the one suitable for Holy Baptism, for catechetical use, and for minor services. They used the Nicene Creed at their weekly celebration of Holy Communion, and upon all festivals. The Athanasian Creed was used on the Festival of the Holy Trinity, and frequently on Christmas, the Epiphany, Easter Day, Ascension and Pentecost as well. They altered the word "Catholic", which became "Christian," in both the Nicene and the Apostles' Creeds, although many of them looked

upon this as unfortunate, and a denial of their place in the Church Universal. Not only were the two shorter Creeds sung in Latin by the Lutherans, but Luther provided versified settings for each of them, so that they might be sung in the German language as well. In the sad days of liturgical deterioration following the Thirty Years' War, the Creeds gradually lost favour, and subjective hymns were used instead. There has always been a certain type of mind which would substitute "any other suitable hymn of praise" for the inspired Canticles, and the ancient Creeds. In our day the Lutherans have the unhappy rubric which permits the Baptismal Creed to be used much more frequently than the Eucharistic Creed. This was a weak concession to the days when Holy Communion fell into disuse, due to the influence of the false teachers in days of Pietism and Rationalism. In that lamentable period, the Athanasian Creed, which Luther had called "the most important and glorious composition since the days of the Apostles," was seldom used more than once a year—on the Feast of the Holy Trinity—and finally disappeared entirely from certain editions of the service books, although the Book of Concord places these three Creeds at the head of the list of orthodox Confessions of Faith.

The Roman Catholic Church of today accepts the three Oecumenical Creeds. The Nicene Creed is still the Eucharistic Creed. The Athanasian Creed, which was recited almost daily in the Middle Ages, is called by the noted Catholic liturgical writer, Dr. Richard Stapper, of Muenster, a thing "remarkable for its clear and thorough exposition of the doctrines of the Trinity and the Incarnation." In Carolingian days it was recited weekly by the people, at the sermon. Today it remains a part of the morning Office of Prime, and it is said on Sundays, when the Sunday Office is recited. The Nicene Creed is used as the Eucharistic Creed. *Liber Usualis* provides four musical settings, the *tonus authenticus*, and three others that are permitted.

The Roman Catholic Church uses the Nicene Creed as *propter mysterium* whenever a mystery is commemorated which is mentioned in this Creed, hence it is suited to all feasts of Our Lord, on all Sundays, because they are Lord's Days, upon all feasts of the Blessed Virgin, and upon feasts of St. Joseph, the holy angels, All Saints' Day and the de-

dication of a church. It is used *propter doctrinam* on all festivals of Apostles, Evangelists and Doctors of the Church. It is used *propter solemnitatem* at a feast of title of a church and at solemn votive Masses.

The Anglican Church accepts the three Creeds and includes them in the Prayer Book. The Apostles' Creed is recited after the Benedictus at Matins, and after the Magnificat at Vespers. It is also used interrogatively in the Baptismal Service. The Nicene Creed is found in the Communion Service, and its place is the traditional one, after the Epistle and Gospel. Quicunque vult, or the Athanasian Creed was used daily, at Prime, in the Sarum Use. The 1549 Book of Common Prayer placed it after Evensong, and stated in a rubric that it was to be used on six great festivals: Christmas, Epiphany, Easter Day, Ascension Day, Pentecost and Trinity Sunday, immediately after the Benedictus. The Prayer Book of 1552 retained it, but added additional days upon which it was to be said: St. Matthias, St. John the Baptist, St. James, St. Bartholomew, St. Matthew, SS. Simon and Jude and St. Andrew. The 1661 Prayer Book retained it also, but a rubric specified that it was to be read at Morning Prayer on these days, instead of the Apostles' Creed, the minister and people standing. In 1867 a determined effort was made to omit the Athanasian Creed. Although he proclaimed it to be a triumphant paean of the orthodox faith, nevertheless Dean Stanley led the opposition to its liturgical use, urging sixteen reasons against it. Dr. Pusey defended its use, and threatened to withdraw from the Anglican Church, should the Athanasian Creed be abrogated.

Although the Reformed bodies accept the three Oecumenical Creeds, yet most of them use only the Apostles' Creed liturgically. In some parts of England, even the public recital of the Apostles' Creed is not permitted in the non-conformists' chapels, on the grounds that it is formalism. Calvin was willing to accept the Creeds, but preferred the Apostles' Creed to the other two. The Nicene Creed has never found great favour among the sectarians, while the Athanasian Creed is hardly welcome at all, because of the anathemas that it contains. Liberal churchmen of today prefer to believe that any man may be saved, so long as he

sincerely believes that his religion is right. To say that "except a man believe faithfully," and "except every one do keep whole and undefiled" the doctrines of the Trinity and the Incarnation, "without doubt he shall perish everlastingly", is overstepping the bounds of Christian charity, they believe. The rituals of certain secret orders share this view.

WHEN AND HOW THE CREED IS USED

From all that has been said above, it would seem that the Apostles' Creed is the proper one to use at Holy Baptism, at Confirmation, at Matins and Vespers and at minor services, if there be neither Holy Communion, a festival, or within the octave of a festival.

The Nicene, or Eucharistic Creed is always used when Holy Communion is celebrated; and it is used, whether there be Communion or not, on all Festivals of Our Lord, of the Blessed Virgin, of the holy angels, of All Saints, of St. Joseph, of all Apostles, Evangelists and Doctors, on a patronal, on a feast of title, on the patronal of a nation, at church dedications and their anniversaries, on Maundy Thursday, at the election or consecration of a bishop of the diocese, *but not*, according to some orders, on St. John the Baptist's Day and not on festivals of Martyrs, Virgins, Confessors and Widows, except that of St. Mary Magdalene.

To make this more specific, it would seem that the Nicene Creed is to be used on the festivals and throughout the octaves (if any) of Christmas, Epiphany, Maundy Thursday, Good Friday, Easter Day, Ascension Day, Pentecost, Trinity Sunday and the Transfiguration. It is also used on the Annunciation, Presentation and Visitation, upon St. Michael and All Angels, All Saints' Day, and all Apostles', Evangelists' and other such days except St. John the Baptist, and upon St. Mary Magdalene's Day. By the Feast of Title and the Patronal, is meant the mystery or the saint from which the local congregation is named. Thus a congregation called the Church of the Advent will use the Nicene Creed on the first Sunday in Advent. Churches dedicated to St. Sidwell, St. Petrock and St. Olaf would use the Nicene Creed on the festivals of those lesser-known

saints. In England the same Creed will be used on St. George's Day, in Scotland on St. Andrew's Day, in Wales on St. David's Day and in Ireland on St. Patrick's Day. Just what the American sects will do with St. Rally Day and St. Mother's Day, one cannot but conjecture, but since they pay but scant attention to the Nicene Creed, it really does not matter. Church dedications, anniversaries of dedication and of organization likewise call for the Nicene Creed.

The Quicunque vult, or Athanasian Creed is used at Matins on the six chief festivals of Our Lord: Christmas, Epiphany, Easter, Ascension, Pentecost and Trinity. In the Anglican Church it may be used, in addition to these days, on St. Matthias, St. John the Baptist, St. James, St. Bartholomew, St. Matthew, SS. Simon and Jude and St. Andrew. If there be no Matins, it may be used at the later service at least on Trinity Sunday; and even where Matins is sung, there are good reasons for using it at the later service as well. While we are advocating nothing in this discussion, yet it may be of interest to know that many of our forefathers considered it important that the Athanasian Creed be used occasionally in our churches, in order that the doctrine of the Trinity and of the Incarnation be presented to the people from time to time. There are many people who deplore the fact that a few modern service books, wholly without authority, and solely to save a page or two of type-setting, have dropped this important Creed, which is one of the chief Symbols of Anglicans, Lutherans, Roman Catholics, Greek Catholics and others.

Although it is traditional among Roman Catholics, Greek Catholics, Lutherans and Anglicans to allow the Creed to be sung by the whole congregation, yet it is said without note more often than not. If it be sung, it is traditional to give it to the congregation, and not delegate it to the choir. We are aware that this principle is very often violated. There are churches where the Creed is looked upon as a mere ornament, and a thing to be used by the choir as an exhibition number. Choirs often sing the Nicene or the Apostles' Creed to a florid setting, and words are transposed and repeated in a tremendous fashion. Note, for example, the repeated distortion of the text in Haydn's popular arrangement in B-flat. Anthem settings of the Creed are popu-

lar in some localities, and some of these not only contain sadly mutilated words, but musical settings of a catchy, foot-stirring character as well.

At minor services the Creeds may be monotoned on F or G, by choir and congregation, with inflections on the closing words. At a choral celebration of Holy Communion, it is considered improper to monotone the Creed. In this case it may be sung to the ancient *Tonus Authenticus*, which is the oldest and most widely known musical setting to the Creed that has been preserved to us. It is a simple melody, and is based on the notes mi, sol and la. Its particular virtue is that the melody subordinates itself to the words.

Whether the Creed be monotoned at a minor service, or chanted at a choral service, it is well to do it entirely without organ accompaniment, if possible. Should it be necessary to support the singing with the organ, such accompaniment ought to be as quiet as possible, and strictly modal in form. One of the most uncouth of all practices, in this age of vulgarity, is the habit that once prevailed in the more unenlightened parishes of reading the Creed in a natural voice, while the organ wove all manner of luscious chromatic chords about it, after the manner of the gramophone funeral service of the undertaker in the Polish settlement. Almost equally bad in taste is the practice of monotoning the Creed, while the organ plays florid chromatics. If accompaniment be used at all, good taste and sound churchly tradition call for quiet music of strictly modal character, so that the words be not obscured.

Some service books allow the Creed to be sung antiphonally between the clergyman and the choir, a cantor and the choir, two sections of the choir, choirs in opposite ends of the church, or between choir and congregation. There is danger that this may degenerate into mere prettiness. The Church, in olden days, had the right understanding of the matter when she looked upon the Creed as a hymn of the congregation. As Prior Huegle expresses it: "The Credo is a simple and joyous profession of our Faith. Holy Faith is a victory over sin and error. When the Gospel has been sung and the sermon preached, the appropriate moment has come for the faithful to voice their whole-hearted submission to the divine Word."

During the recital or the singing of the Creed, the congregation and clergy will stand, of course. The celebrant will stand at the midst of the altar, and face it. The slovenly practice in some congregations, Catholic and non-Catholic, of sitting down after the opening words of the Creed, is but an evidence of laziness. In the Roman Church, in many parts of the Lutheran Church abroad, and in many Anglican parishes, it is customary to kneel at the words "And was incarnate . . . made man;" an ancient and widely recognized custom that cannot be condemned. It is well to make note of the old custom of bowing the head at the mention of the name "Jesus." It is only in very recent years that this custom has died out in many places. The choir may face the altar during the Nicene or the Apostles' Creed. The late Canon Percy Dearmer questions whether there is any good historic precedent for facing the altar during the Athanasian Creed, particularly where it is sung antiphonally by the choir. In some parts of England it was customary to face the altar during the Nicene Creed only at the opening words and at *et incarnatus*. In Lutheran lands, facing the altar during this Creed, and kneeling at the words expressive of Our Lord's State of Humiliation, seems to have been generally practiced.

CHAPTER VIII

THE SERMON

The Church Service is composed of two parts. In olden times the first part was called the Mass of the Catechumens, and the second part the Mass of the Faithful. Today we call these parts the Office of the Word and the Office of the Blessed Sacrament. Each of the two parts has its structural outline. Löhe, the great liturgiologist of almost a century ago, said that the structural outline of the service is in the form of two mountain peaks, each of which is represented by a gradual ascent. The one finds its summit in the reading and preaching of the Word; the second in the celebration of the Blessed Sacrament. The same authority, Löhe, has often been criticised for the additional comment, that as Sinai is higher than Horeb, so does the latter rise higher than the former. It depends upon whether he was thinking of the reading of the Gospel, or the sermon, as the climax of the first part of the service.

In the Roman Catholic Church, and among the Anglo-Catholics, the reading of the Gospel for the Day is looked upon as the climax of the first half of the service. This is surrounded by utmost ceremonial. The book is carried in procession to a station to the north of the sanctuary. Acolytes and thurifer surround the deacon who is to read. At the words "The Holy Gospel" flaming torches are raised aloft. The book is censed. The deacon says a sentence prayer, signs himself with the cross on forehead, lips and heart. The book is kissed. All this is to emphasize as strongly as possible the fact that the reading of the Holy Gospel is the first mountain peak of the service.

Not so among the non-Catholics. With them, the liturgical reading of the Holy Gospel is not a matter of great importance. Some Protestant bodies omit it entirely, and select their Lessons at random. With them the sermon is the climax, not merely of the first half of the service, but

of it all. Among the Lutherans and the Episcopalians it is not rare to see people arise and walk out of the church, directly the sermon is finished.

A proper understanding of the doctrine of the Means of Grace will make this clear. Both the Word and the Sacrament are divinely instituted Means of Grace. Both are important. The climax of the first grand division of the service is reached in the reading and the expounding of the Word of God. The climax of the second is reached in the celebration of the Blessed Sacrament. It is improper to stand outside in the churchyard in conversation, and only come in and kiss one's hand toward the altar when the consecrated Host is elevated, as peasants have been seen to do in certain European countries. It is equally disrespectful to hasten out of the church as soon as the sermon is ended, as the ultra-Protestant would do. We once attended service in a large church in Köln. The people straggled in from the Introit to the reading of the Gospel. By the time that the parson ascended the lofty pulpit, the huge church was filled. No sooner was the sermon over, than the congregation filed out, to thunderous organ accompaniment, leaving exactly nineteen people in the great church to assist in the celebration of the Sacrament!

A proper understanding of the Means of Grace will teach the reverent Christian to respect both Word and Sacrament. And yet he must not fall into the serious error of believing that his presence, as a mere spectator, is enough. To sit in one's pew and merely listen to the reading and preaching of the Word, in an impersonal, unrelated manner, as one might listen to a lecture, is of little importance. Too many people imagine that they will be saved because they hear about sixty sermons a year, or can name the books of the Bible in their proper order. We once knew a Sunday-school superintendent whose test of true faith was the ability to give the names of the kings of Israel and Judah in their proper order, and to state correctly the number of oxen and sheep offered by Balak at Kirjathhuzoth. For the same reason it is not enough merely to go through the outward performance of receiving the Holy Sacrament, much less sitting back as a spectator. This abuse crept into the Christian fold in a very early day. As early as the fourth century people began to leave the church at the close of the sermon,

or else to remain as mere spectators and "observe" the Lord's Supper. St. Chrysostom, in one of his sermons, reproves them sharply for this. An old sentence in the Exhortation rebuked those who "stand as gazers and lookers on them that do communicate," but assured them that it were better they "depart hence, and give place to them that be godly disposed." The Christian Church has always been troubled by those externalists who believe that the outward participation in a service, the mere mechanical act of listening to a sermon, or the receiving of a stated number of Communion at certain regular intervals, is a good work meriting salvation.

LITURGICAL ASPECT OF THE SERMON

It is not our intention to discuss the sermon, for this is not a work on homiletics. The field has been covered ably by many. It is enough to point out one or two liturgical considerations that are often overlooked. Dr. Jacobs has noted, and so has Kliefoth, that the whole service is thrown into confusion if the sermon fails to fit itself into the liturgical scheme of the day or the season. The first half of the service, the Office of the Word, leads up, step by step, to the Gospel for the Day, and its exposition in the sermon. The theme is introduced in the Introit, and restated in Collect, Epistle, Gradual and Gospel. Now, suppose that the theme which is thus built up is that of Forgiveness. The people sit down at the close of the Creed, expecting a sermon on the same subject, but the pastor arises and announces a sermon on David in the Cave of Adullam. At once the whole liturgical theme of the day is thrown into confusion.

The liturgically-minded parson or priest will be careful to preserve the traditional theme for the day. The very purpose of the Church Year Gospels, and their attendant Propers, is to present the life of Our Lord during the first half of the year, and His Person and Work during the second part. Each Sunday and festival day has one theme and one only. The orthodox way is to confine oneself to the liturgical Gospels, or at least to a parallel series of pericopes. There is no harm in using a free text now and then, but it must, by all means, be in harmony with the thought brought out in the Propers for the day. There is sound pedagogy in

this, and only a confusion of ideas when it is violated. We could name men who are known among their brethren as excellent preachers, but who are failures in parochial work. Their parishioners complain that they "never get any good out of the sermon." The fault often is that they are careful to use the Order of Service which builds up the theme for the day. Then a conflicting theme is introduced in the sermon, and the hymns are selected so as to stress this theme. The people go away with a mixture of ideas in their minds. Nobody can listen to a symphony and a concerto at the same time, excellent as either of the two may be. On this point Dr. Jacobs says: "Not that which for the moment is nearest the heart of the minister, nor that which is nearest the heart of the individual members, but that which is so arranged that the entire contents of the divine Word are unfolded and communicated in a complete cycle, will afford most permanent edification, and maintain the interest of the people."*

The hymns, and above all the *cantica de tempore*, or so-called sermon hymn, must be selected with great care. They must be in complete harmony with the theme for the day, as it is made known in Introit, Collect, Epistle, Gradual, Gospel, Sermon and the prayer that follows. If there be any anthem, or incidental musical numbers, these too must carry out the same theme. An anthem, even at best, is a liturgical crutch; and they that are whole need no crutches. It is an innovation that was dragged in to pad the service, in days when liturgy was in disfavour.

Here is a service in which the idea of liturgical chaos has been carried to the worst possible extreme. It is, unpardonably, a conference service. One often wonders why conference services are generally such weird things, liturgically considered:

Confession of Sins. Declaration of Grace. Introit, *Ecce advenit*, chanted by the choir, Tone V-3. Gloria Patri, hymnal setting. Kyrie, Merbecke setting. (Gloria in Excelsis omitted). The Collect, "Pour forth, we beseech Thee," etc. The Epistle: Eph. 4, 1-6. The Hallelujah. The Gradual: "He was wounded for our transgressions," etc. St. Matt. 9, 1-8. The Apostles' Creed. The Offertory Sentence, sung by

**The Lutheran Movement in England*, pages 302-303.

the choir, *Tonus Regius*. The sermon: "Making the Most of Our Missionary Opportunities." The General Prayer. The Celebration of Holy Communion, etc.

Here is confusion carried to its extreme. The Introit is that of the Epiphany, and speaks of the manifestation of Our Lord to the Gentiles. The Collect is taken from the Office of Compline, and speaks of the Incarnation. The Epistle admonishes the faithful to preserve unity. The Gradual is that of Good Friday, and speaks of our Lord on the cross. The Gospel admonishes us to seek the forgiveness of the Lord. The mis-placed Offertory Sentence is from a penitential office. The sermon speaks of the missionary achievements of that particular conference. We have not mentioned an anthem of the typical news-print sort, in which praise is given to a God in One Person. Nor did we have the courage to mention (do our eyes deceive us), a fiddle solo, "Cavatina,"

Aside from six or seven flagrant violations of liturgical good taste, we find the following themes presented to that congregation in bewildering succession: The Epiphany, the Incarnation, Christian unity, the Passion of Our Lord, the need of forgiveness, missionary progress, and without doubt a prayer admonishing the people to give cheerfully to the worthy cause of missionary expansion. Nobody can go home, carrying six ideas in his mind. Had the entire service been constructed along correct liturgical lines, and with but one theme, stated and restated, a fine feeling of singleness of purpose might have resulted. As it was, the few lay people present went away assuring one another that they got nothing out of service or sermon. How could they? The Propers introduced five different ideas, and the sermon and the hymns presented a sixth idea.

Many of our readers will disagree with us, but it is a well-established principle that the sermon must conform to the theme for the day. In the case of this conference service, there was a splendid opportunity to do so, for the conference was held during the week following the Feast of the Epiphany. Had all the Propers for Epiphany been recited, and had the sermon brought forth Our Lord's manifestation to the Gentile wise men, and His manifestation to us through our rightful use of Word and Sacraments, a fine missionary

service would have been the result. Those Church Year Propers are the result of many centuries of experience. We recall one parson who found some sort of a missionary application in the liturgical Gospel for every Sunday in the Church Year. A second man found the fundamental truths of sin and grace in every Gospel. It is easily done, without any far-fetched exegesis, and without taking any liberties of "accommodation" with the inspired text.

In a non-liturgical church, one may overlook smartness on the part of a preacher, but in a liturgically minded parish, never. A once devout church member was asked the reason for a present-day neglect of the Means of Grace. The reply was, "Our new pastor doesn't preach. He tries to be smart. He pays so much attention to oratory, to big words, and to cleverness of expression that it obscures everything he tries to say, and I come away empty." It reminds us of the words of a very devout old professor of ours, who said, "When you preach, do not let the people go home saying, 'What an entertaining fellow our pastor is.' Send them home saying, 'We have heard a message from the spokesman of the Lord.'"

The use of the liturgical Gospels, or a parallel text, will do much to prevent mere smartness. It is when one goes far afield, and selects a bizarre theme, that such lamentable abuses arise. At a great national convention, an eminent bishop was asked to deliver the opening prayer. Although of a liturgical denomination, yet his prayer was highly elocutionary, and ended with clever sayings culled from somebody's book of "heart throbs." The convention hall broke into a storm of applause, to the great confusion of the venerable bishop.

A former bishop of Truro was a man of great humility of spirit. He lived in an unassuming manner in a little home on a hill just west of the cathedral city. Often he did not have even a single servant. An American clergyman once visited him, and the Lord Bishop urged him to stay overnight. The American was awakened just at daybreak by a slight noise in his room. He saw the old bishop quietly taking away his guest's boots. Outside somewhere, the great churchman, clad in a shabby black cassock, was busy shining his guest's shoes, and he returned them as quietly as he

had taken them. The late Father Arthur Henry Stanton was just such a man, too. When the poor, shabby old man died in 1913, they brough him to St. Alban's Holborn, which he had served without salary for over fifty years. They chanted a simple burial service over his emaciated form. Oxford Street was filled with people from curb to curb, and when the procession had entered Westminster Bridge Road, the other end of it was still emerging from Baldwin's Gardens, more than two miles away. A thousand people took the train to Woking, where he was buried, and many of the poor people of the slums walked the 25 miles to his grave.

These two men were great preachers, but neither was an orator. Either might have been, but they subordinated themselves to the truths that they attempted to express. When Arthur Stanton preached, the large church was often crowded, and people sat on the chancel steps. Liturgical preaching is not oratory, and it is not stooping to all the little tricks employed by so many to attract attention to the speaker and not to the message. A certain New York orator maintains a salaried "build-up man" to further his personal ambitions. Such men end their days in well-merited obscurity. It is the humble man, like St. Paul of old, who was willing to count all things as nothing, including his own wisdom and oratory, in order to exalt the merits of the Lord Jesus Christ, who are the great preachers, in the liturgical sense of the word. We met a very old lady, who made a regular habit of going a long distance to hear a noted pulpit orator. She told us, in her imperfect English: "Oh, I like him so good. Of course I haven't any idea what he is talking about, but he's such a good 'speecher.' He uses such fine, big words, and he can change his voice just like an actor." Such people may attract the superficial, and the thrill-seeker. But simple old people, "haven't any idea what he's talking about."

The old liturgical principle, that one must subordinate his own personality to the truth that he is expressing, is a good one. Father Stanton's sermons may indicate that he was deficient in theology, and the Lutheran missionary-martyr, Ole Fugelskjel, may have spoken with a decided Scandinavian accent, but each man in his simple way brought many to hear his testimony, such as it was. Unkind people will say that such people practice humility as a good

work, with the expectation of merit, but those who knew this famous Anglican missionary to the slum dwellers, and this Lutheran pioneer among the lumber jacks will testify that neither had the least thought of such a thing. Each, according to the light that he had, sought to preach the truth and to subordinate himself as much as possible so that his Lord might be glorified, rather than the preacher. Of those popular men who use the preaching of the Word as a medium through which to glorify themselves, we prefer to withhold comment.

CHAPTER IX

THE OFFERTORY

At this point in the Church Service we find the first important difference between the Church Service of Reformation days and that of the old Latin Rite. Luther and his associates, and the English reformers of 1549 sought to retain as much of the old Latin Mass as possible, but to reject only those things that they looked upon as without Scriptural warrant.

The whole sacrificial conception of the Mass was rejected by Luther in his 1523 *Formula Missae*, and by the makers of the 1549 English Prayer Book as well. Luther's principle was that the Holy Eucharist is an offering which God extends to man, and not a thing which man offers to God. The central teaching of the Latin Church was that Our Lord offered Himself up as a Sacrifice on Calvary, for the sin of the world, and that this offering finds its continuation in the sacrifice of the Mass. Luther stressed the Sacrifice of Calvary, and defended the doctrine of the Real Presence, but he refused to accept the teaching that Our Lord is offered up continually, whenever Mass is celebrated, as a propitiatory sacrifice for the living and the dead. In order to make clear this break with the teachings of the pre-Reformation Church, it is necessary to trace the history of the Offertory. We shall do this as briefly as possible. Those who may desire a detailed statement, will find it in Fortescue's *The Mass*, in Cabrol's *The Mass: Its Doctrine and History*, in Stapper's *Catholic Liturgics*, and in a number of other books on this subject.

THE OFFERTORY IN THE LATIN RITE

In early times, catechumens, penitents and others were dismissed at the close of the first part of the Church Service, which part was called the Mass of the Catechumens. The second part, the Mass of the Faithful, was begun. The peo-

ple came forward bringing gifts of bread and wine for the celebration of the Communion, as well as gifts for the needy, as Clement of Rome and Cyprian show. As they brought their gifts, a Psalm was sung. Later this was shortened to an Antiphon and two Psalm verses, from which the Offertory Chant later developed. In time only the Antiphon was sung.

There was also a long prayer at the beginning of the Mass of the Faithful. It was dropped about the time of Gregory I. Something like it survived in the Sarum Rite of England, and seems to have been the origin of the Bidding Prayer. There is considerable confusion on this point, but many authorities point out that this prayer was said at the Asperges in cathedrals and collegiate churches, and after the Gospel in parish churches. The prayer was dropped in the Latin Rite, and the only relic of it today is found in the words *Dominus vobiscum*, and the response *Et cum spiritu tuo*, which invitation, curiously enough, is no longer followed by a prayer.

The Offertory Chant of today is some such one as "The Angel of the Lord shall encamp," or else a special Offertory for Sundays and holy days. After this comes an evidence of the idea of a sacrifice to which Luther objected so strongly. It is a prayer which was formerly offered by the priest over the gifts presented by the people in ancient times. At first it was merely a prayer asking the blessing of the Lord on these gifts of bread and wine, and the gifts for the poor, as one might say a blessing at the table. Later it took on its present-day form, which is:

"Accept, O Holy Father, Almighty Everlasting God, this stainless Host, which I, Thine unworthy servant, offer unto Thee, my God, living and true, for mine innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen."

This prayer, of Gallican origin, appears in the Roman Rite in the fourteenth century. In it the Mass about to be celebrated is regarded as a propitiatory Sacrifice for the living and the dead. At this prayer, *Suscipe hanc Hostiam*, the priest takes the paten with the Host, and traces a cross on

the altar over the place where it is to lie. In the middle of this cross he lays down the Host, to signify that he is preparing the victim for the sacrifice. When this oblation is completed, he goes to the Epistle horn of the altar and receives the wine and water for making the chalice. This mixing of a little water with the wine, called the "mixed chalice," is undoubtedly of Jewish origin, for it is said that water was mixed with wine at the Passover, and Catholic exegetes believe that Our Lord did this at the celebration of the Passover in the upper room. It is said to symbolize the two-fold Nature of our Saviour. When the wine and water are poured into the chalice, a short prayer, *Deus, qui condidisti* is said. It is of Leonine origin, and asks that the faithful may become "partakers of His Godhead Who vouchsafed to become partaker of our manhood." This custom of mixing water and wine is mentioned by SS. Justin Martyr, Irenaeus and Cyprian. The use of undiluted wine is said to be of Armenian origin, although the Armenian Uniates use the mixed chalice.

The priest offers up the chalice, saying the prayer *Offerimus tibi*, of probable Mozarabic origin. He makes the sign of the cross with the chalice and covers it with the pall. The prayer "We offer unto Thee, O Lord, the chalice of salvation" once more brings out the sacrificial idea of the Mass. Two short offertory prayers, *In spiritu humilitatis*, based on Daniel 3, 39-40, and *Veni, sanctificator*, the latter of Mozarabic origin, again express the sacrificial character of the Mass.

The priest blesses the incense at Solemn Mass, saying two more short prayers, *Per intercessionem* and *Incensum istud a te*. The former is a blessing of the incense, and the latter a sentence prayer said as he censes the bread and wine. Then a longer prayer, *Dirigatur, Domine*, is said as the altar is censed*. Giving the thurible to the deacon, he says the *Accendat*, asking that the hearts of the faithful may glow with the fire of divine love and the flame of everlasting charity. Going to the Epistle horn of the altar, the priest washes his fingers and recites a few verses of the Psalm *Judica me, Domine*, beginning with, "I will wash mine hands in innocency: so will I compass Thine altar, O Lord."

*This censuring is of later development. Originally there were but two censings: at the entrance, and at the reading of the Gospel.

Returning to the middle of the altar, bowing, and with hands joined, he offers a prayer asking the Lord to receive the oblation offered up to Him in memory of the Passion, Resurrection and Ascension of the Saviour, and in honour of blessed Mary ever Virgin, blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, that they may intercede for us in Heaven. Next he calls upon the congregation to pray that this Sacrifice may be acceptable to God. The server responds, and the priest recites the Secret, a prayer said in a low voice, asking God to accept the Sacrifice as a Means of Grace to those who offer it.

LUTHER'S OBJECTIONS TO THESE PRAYERS

While Luther, in his *Formula Missae* of 1523, sought to retain as much of the Mass as possible, he objected to these prayers, as we have stated at the opening of this chapter. His position was that a Sacrament is not a sacrifice which man offers to God, as these prayers would indicate, but rather a gift which the Lord offers to man. Luther writes: "there follows that complete abomination, into the service of which all that precedes in the Mass has been forced, whence it is called *Offertorium*, and on account of which nearly everything sounds and reeks of oblation. In the midst of these things those words of life and salvation have been placed, just as in times past the ark of the Lord was placed in the temple of idols next to Dagon . . . Therefore repudiating all those things which smack of sacrifice and of the *Offertory*, together with the entire Canon, let us retain those things which are pure and holy, and then we will order our Mass in this fashion."

He continues by giving detailed directions as to how the bread and wine are to be prepared. He declares, "I am not yet fixed in my mind as to whether or not water should be mixed with the wine, although I rather incline to the preparation of pure wine."

The reformers noted the fact that in the Early Church, gifts of bread and wine, and alms for the poor, were brought to the altar at this part of the service. The prayers that were said here were said over these gifts of the people, as St. Chrysostom shows. There was no thought at this time of an offering which might bring merit to those who offered it. Gradually the sacrificial idea of the Mass was developed, and the prayers over the gifts of bread and wine, and offer-

ings for the needy, became acts of oblation over the host and the chalice, and this was regarded as a meritorious work. The bread and wine, as yet unconsecrated, were treated in the Roman Mass as though they were the true Body and Blood of the Lord. Thus Luther says:

"Everything has been turned upside down. Out of the Sacrament, which is no sacrifice, they have made a sacrifice; and out of the prayers and gifts of love, which are a sacrifice—a sacrifice of thanksgiving—they have made a meritorious and atoning work." In another place he says:

"The sacrifice is one thing and the commemoration another. We are to keep the Sacrament, as He says, (1 Cor. xi, 24-25), and therewith remember Him, that is, teach, believe and give thanks. The commemoration should indeed be a thank offering, but the Sacrament itself is not to be an offering, but is a gift of God to us, to be received by us with thanks. And I hold this to be the reason why the ancients called it the Eucharist."

The reformers looked upon the sacrificial aspect of the Mass as an intrusion that could not be traced earlier than the eighth century, and which could find no warrant in Scripture. Even though the Brandenburg Rite, of 1540 A.D. admitted the traditional Offertory, nevertheless it was generally dropped by the other Lutheran Orders of Service.

The present-day Common Service of the Lutheran Church has an Offertory, which includes the Offertory Sentences, the offering of alms, the General Prayer and the Lord's Prayer. The service books of today include two Offertory Sentences, "Create in me" and "The sacrifices of God," although the rubrics permit the use of any other suitable Offertory. Unfortunately the festival Offertory Sentences are not printed in the service books of today. They are found in some of the older German service books, and in the modern *English Missal* and the *American Missal*, the last two of the Anglican Church.

Since the rubrics permit these festival Offertory Sentences, it might be well to include several of them. We will give them in the words of the Authorized Version.

Advent: Unto Thee, O Lord: do I lift up my soul.
O my God, I trust in Thee: let me not be ashamed, let not mine enemies triumph over me.
Yea, let none that wait on Thee be ashamed: let them be ashamed which transgress without cause. (Ad Te levavi, Ps. 25).

Christmas: Let the heavens rejoice, and let the earth be glad: let the sea roar, and the fulness thereof.
Before the Lord, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth. (Laetentur coeli, Ps. 96).

Epiphany: The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him: all nations shall serve Him. (Reges Tharsis, Ps. 72).

Lent: I will extol Thee, O Lord; for Thou hast lifted me up: and hast not made my foes to rejoice over me.
O Lord, my God, I have cried unto Thee: and Thou hast healed me. (Exaltabo te, Domine, Ps. 30).

Maundy Thursday: The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly.
I shall not die, but live: and declare the works of the Lord. (Dextera Domini, Ps. 118).

Easter Day: The earth feared, and was still: when God arose in judgment. Alleluia. (Terra tremuit, Ps. 76)

Ascension: God is gone up with a shout: the Lord with the sound of a trumpet. Alleluia.
Sing praises to God, sing praises: sing praises unto our King, sing praises. (Ascendit Deus, Ps. 47).

Pentecost: Strengthen, O God: that which Thou hast wrought for us. Because of Thy temple at Jerusalem: shall kings bring presents unto Thee. Alleluia. (Confirma hoc, Deus, Ps. 68).

Trinity Sunday: Blessed be God the Father, and the only begotten Son of God, and also the Holy Spirit: because He hath shewn His mercy unto us. (Benedictus sit, Tob. 12).

There are as many Offertory Sentences as days in the Church Year, and where there is an ambitious choir, this chant may be changed each Sunday. Or, the "common" Offertory Chant may be sung on ordinary occasions, and a special Offertory on festival occasions.

In some congregations the nonsensical notion prevails that the congregation must have a part in everything. We have noted before that it is difficult for all the people to sing the Propers, or variable parts of the service. Many a congregation omits the Propers entirely, preferring a mutilated service. This is to be deplored, for it is these very Propers, or variable parts of the service, that repeat, over and over, the particular theme for the day. Note, for example, the Propers for the Feast of the Epiphany, and observe how each one states and restates the truth for the day:

Introit, Ecce advenit: A declaration to the Gentiles that the Lord has come in power and glory.

Collect, "O God, Who by the leading of a star:" Here the idea of our Saviour's manifestation to the Gentiles is restated.

Epistle, "Arise, shine; for Thy light is come:" The theme is mentioned again, and the fact brought out that the Gentiles, walking in darkness, have seen a great light.

Gradual, "All they from Sheba shall come:" Here the wise men are shown to us, with their gifts, coming to worship the Lord.

Gospel, "Now when Jesus was born in Bethlehem:" Here the act of our Saviour's manifestation to the Gentiles is related in detail.

Offertory Chant, Reges Tharsis: The theme is stated once more, showing that all kings and nations, Gentiles as well as Jews, are offered salvation.

These Epiphany Propers are enough to show the relationship of the variable parts of the service. It is most unfortunate that our careless age pays so little heed to them, and out of pure laziness omits two or more of them in the majority of congregations.

Either before or after the Offertory Chant, the offerings of the congregation are gathered. This is a modern sectarian innovation. In the Early Church, offerings of the fruits of the earth were brought to the altar at this part of the service. Later it was deemed sufficient to bring money. The Lutheran Church Orders of Reformation times did not make the gathering of alms a part of the service, much less did they indulge in the modern vulgarity of doing this thing ceremonially. Few things are in more questionable taste than the sight of six or eight vestrymen, clad in formal morning dress, striding up the passage aisle to the altar to get three or four plates; then the confusion of passing these along the pews, the jingling of coins, the sidelong glances at the gifts of one's neighbour; then the triumphant return of six or eight men, bearing four plates, the jingle of coins in a big brass alms bason, the bearing of this to the altar, the "elevation" at the altar, the rising of the congregation as though the whole affair were a doxology to the Holy Trinity, and the singing of "We give Thee but Thine own," and even a prayer of consecration over the alms. All of this arises out of a wrongful understanding of this part of the service.

Some one, probably Von Ogden Vogt, has shown that everything rejected by the sixteenth century reformers tends

to come back in a grotesque form. The Protestant speaks bitterly of the Roman priest, who presents the bread and wine ceremonially at the altar and prays over it, offering the earthly elements as a sacrifice to the Lord. A few minutes later the sectarian presents the pennies, nickels and dimes of the congregation ceremonially at the altar, elevates them, prays over them, while the congregation sings a hymn stanza in place of the chant in the Roman Rite, and the vestrymen stand in a group, taking the place of acolytes and thurifer. In one cheaply-fashionable congregation that comes to mind, even the ringing of the sacring bell is imitated on the jangling organ chimes at this unusual part of the service, to give due notice to all that the coins have been elevated and blessed. The old Lutheran idea of taking the alms at the church door, at the close of the service, is the solution. If this is out of the question, then the least ostentatious way is to use three or four small alms bags, of the sort that are provided with two short handles about four inches long, which may be passed quietly from person to person. There is no authority for blessing these, or elevating them, or for rising and singing.

The so-called General Prayer follows the Offertory Chant in the Lutheran Common Service. Its present form dates from the year 1553, although it is based on ancient models. For those interested, Brightman's *The English Rite* traces such prayers to their sources. It is enough to say that this prayer includes a thanksgiving for all God's mercies, especially for the gift of redemption in our Saviour; a petition that the Word of God may be fruitful in us; that the Church Universal may be preserved in purity of doctrine, faith and charity; that the civil government and its officials may do their duty; that we may be reconciled to our enemies; that comfort may be given to all those in affliction or distress; that the sins of our youth may not be held against us; that we may be protected from bodily harm and from false doctrine, as well as from an evil death; that the fruits of the earth may prosper; that the children of our schools be blessed and that all rightful callings be given success.

At this part of the prayer, special Intercessions and Thanksgivings may be made. In such special prayers, it is good form to mention only the Christian name of the person for whom prayers have been requested, and not the

family name. Better still is it to say, "We commend to Thy fatherly mercy, O God, the member of this congregation for whom we are bidden to pray," etc. Many people hesitate to ask for the prayers of the congregation, fearing that their good or evil fortune may become the occasion for parish gossip, rather than for the prayers of the faithful.

During the singing of the Offertory Chant, or after it, the sacred vessels may be placed upon the altar. A credence table is more seemly than the careless habit of allowing the sacramental vessels to remain on the altar throughout the service. This is a little shelf or a table, about 16" x 30" or 18" x 34", placed on the south wall of the chancel. Before the Introit, a rectangle of white linen, the size of the credence table, is placed upon it. Then the chalice is placed in the center, with a folded purificator over it. The paten is placed on top of this, forming a cover, then the pall, and finally a small chalice veil is thrown over it. The crystal glass cruets containing the wine, and the ciborium containing the altar breads, are placed on the credence, as well as the purificators. The corporal, folded, and within the burse, may be placed back of the sacred vessels. All this is done quietly, before the service starts, and he who does this, sacristan, deacon or server, may be modestly attired at least in a choir cassock.

During the offertory, or following it, the sacristan, a deacon, or a server, still attired at least in a choir cassock, appears once more and very quietly and without ostentation hands the burse to the pastor, who receives it at the south horn of the altar. The corporal is removed from the burse, unfolded, and spread upon the altar. The burse is leaned against the gradine, or candle-shelf. Then the chalice, the ciborium and the cruets are handed to the pastor, and finally the folded purificators.

There is no harm in observing the old custom of washing one's fingers at this part of the service. A small glass vessel, or lavabo bowl, and a small lavabo towel of linen may be used. If there be a server, he may hold the lavabo bowl and towel, standing inconspicuously in the south of the chancel. If there be no server, the washing may be done at the credence table, or even in the sacristy. An ostentatious, ceremonial washing is not to be encouraged, although it is well,

for refinement's sake, to wash one's fingers before handling the earthly elements of the Sacrament.

THE PRAYER BOOK TREATMENT OF THE OFFERTORY

The reformers in England proceed along much the same lines as did their brethren in Germany and Scandinavia. In England the earliest Christians no doubt had followed the practices of the Mediterranean countries, for Christianity was introduced into Britain at a very early time, and modern archaeology causes one to believe that the year 63 A.D. may be more than mere legend. The faithful brought their gifts of bread and wine, alms for the poor, and support for the clergy. This custom still survives at Brasenose College, Oxford; and in the Coronation Service the Archbishop brings bread and wine to the King. The Offertory Chant was sung in ancient times, and a prayer spoken over the offerings of the people.

The English reformers objected, just as Luther had done twenty-six years previously, to the idea of oblation. Expressions had crept into the liturgy such as "this sacrifice of propitiation and praise," and it had become customary to bless and offer up the Host and chalice. The English reformers insisted that such a conception of a propitiatory sacrifice of the Mass impairs the Sacrifice of the Cross.

The 1549 Prayer Book omitted the Offertory Prayers, and the Offertory Chant was replaced by a number of Scripture verses. These were chosen carefully, and their object was to admonish the congregation to be diligent in almsgiving, relief of the needy, and support of the clergy. The Offertory Verses in the present Prayer Book are: "Let your light so shine before men," etc., "Lay not up for yourselves treasure," etc., "Whatsoever ye would that men should do," etc., "Not every one that saith unto me," etc., "Zacchaeus stood forth, and said," etc., "Who goeth a warfare at any time," etc., "If we have sown unto you spiritual things," etc., "Do ye not know that they who minister," etc., "He that soweth little shall reap little," etc., "Let him that is taught in the Word," etc., "While we have time, let us do good unto all men," etc., "Godliness is great riches," etc., "Charge them who are rich in this world," etc., "God is not unrighteous, that He will forget," etc., "To do good

and to distribute forget not," etc., "Whoso hath this world's goods, and seeth his brother have need," etc., "Give alms of thy goods, and never turn thy face from any poor man," etc., "Be merciful after thy power. If thou hast much give plentifully," etc. "He that hath pity on the poor lendeth," etc., and "Blessed be the man that provideth for the sick and needy," etc. The priest is given liberty to read as many of these offertory Sentences as he sees fit. During their reading, the offerings of the congregation are gathered, according to the rubrics.

The general prayer, called the Prayer for Christ's Church Militant, follows. It, too, is based upon ancient models. It includes the following petitions: That the alms and prayers of the people be accepted by the Lord; that the Church Universal may be blessed with truth, unity and concord; that the faithful may agree in the truths of God's Word and live in unity and love; that the civil government and its kings, princes and governors may be blessed and discharge their duties faithfully; that the bishops and clergy may be faithful in doctrine and in life; that the congregation may receive the Word and show forth its fruits in godly lives; that those in sickness, sorrow or distress may be comforted; that the examples of the faithful departed may encourage the living to be partakers of the heavenly Kingdom.

This prayer, which takes the place of the Offertory Prayer of the Latin Rite, differs little in its general outline from ancient forms. The 1549 Prayer Book ended with a petition thanking God for the good example of the faithful departed from the beginning of the world, especially the Blessed Virgin Mary, the holy patriarchs, prophets, apostles and martyrs; and ended by commending to the mercy of God all those who have fallen asleep in the faith, with the hope that they may be among the saved on the Last Day. It will be noted that this last petition is a prayer of commemoration taken from the Sarum Rite, and that all reference to the merits and intercessions of the faithful dead has been carefully deleted. In the 1552 revision of the Prayer Book, the prayer for the departed was omitted, and only the living were mentioned. The entire Prayer for the Church Universal was transferred to its present position.

In the Scottish service of 1929, and the English Alternative, of 1928, the following prayer occurs: "We commend

to Thy gracious keeping, O Lord, all Thy servants departed this life in Thy faith and fear, beseeching Thee to grant them everlasting light and peace." This prayer was not at all acceptable to the Evangelical group in the Church of England, and was one of the features which led to the charges of Romanizing, when the controversy raged a decade ago.

The American revision of 1929 goes even a step farther: "We also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to grant them continual growth in Thy love and service."

While it is considered "irregular", if not unlawful, to depart from the liturgy of the Prayer Book, still the Catholic-minded Anglican has a way out of this difficulty. Various little manuals of prayer are in print, and readily obtainable in London and most of the smaller cities and towns. These contain prayers which may be recited as private devotions by priest and people. Here are selections from the *Centenary Prayer Book*, and in them the idea of oblation has been restored:

Receive, O Holy Father, Almighty Everlasting God, this spotless Host, which I, Thine unworthy servant, offer unto Thee my God, the Living and True, for my numberless sins, offences and negligences, for all here present and for all faithful Christians living and dead; that to me and to them it may avail unto Everlasting Life."

"We offer unto Thee, O Lord, the Cup of Salvation, humbly beseeching Thy mercy, that in the sight of Thy Divine Majesty it may ascend as a sweet-smelling savour for our Salvation and that of the whole world. In the spirit of humility and with a contrite heart may we be accepted of Thee, O Lord; and let our Sacrifice be so offered in Thy sight to-day, that it may be well-pleasing unto Thee, O Lord our God. Amen."

"Come, O Thou the Sanctifier, Almighty and Everlasting God; and bless this Sacrifice prepared for Thy Holy Name."

"Receive, O Holy Trinity, this Oblation which we offer to Thee in memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ and in honour of blessed Mary, Ever-Virgin, of blessed John Baptist, the holy Apostles Peter and Paul, of these and of all the Saints, that it may avail for their honour and for our Salvation; and they

whose memory we celebrate on earth vouchsafe to intercede for us in heaven. Through the same Christ our Lord. Amen."

Then, turning to the people, the priest says:

"Brethren pray: (adding in a low voice) that my sacrifice and yours may be acceptable to God the Father Almighty."

To this the response is made:

"The Lord receive this Sacrifice at thy hands, to the praise and glory of His Name, to our benefit and that of all His Holy Church."

We quote these prayers without comment, for our purpose is not to present either a personal opinion of the various liturgies, nor a detailed historic statement.

THE COMFORTABLE WORDS

The Cologne Rite was drawn up in the year 1543 by Bucer, and was revised by Melanchthon, Sarcerius and others. This was done at the request of Hermann, Archbishop and Elector of Cologne, who had become a convert to Lutheranism. The Cologne Order or Rite was based upon the Brandenburg-Nürnberg Order of 1533. After the General Confession of Sins, and before the Absolution, this Cologne Rite had five Scripture verses, generally termed the Consolation of the Gospel, since it was a principle of the reformers that Absolution is received through the promise of the Word of God, rather than by the mere act of a priest saying, "Thy sins be forgiven thee." These Scripture verses were: "For God so loved the world," etc., "This is a faithful saying, and worthy of all acceptance," etc., "He that believeth on the Son hath everlasting life," etc., "Through His name whosoever believeth in Him," etc., "If any man sin, we have an Advocate," etc. These Words of Consolation are not incorporated in the present day English translation of the Lutheran Service, although their addition to the Confessional Service is in harmony with a sound Lutheran teaching that the Word of God must accompany a Sacrament or a rite.

The English Prayer Book retains these Scripture verses, placing them just before the Preface and after the Absolution. However, St. Matthew 11:28, "Come unto Me, all

ye that," etc., has been substituted for "He that believeth on the Son," etc.

Dean Comber notes that these particular verses are selected with a purpose. The first verse, "Come unto Me," etc., assures the sinner that Our Lord is ready to forgive all those who come to Him in repentance. The second, "So God loved the world," etc., exhibits God's readiness to give everlasting life to the believer, through His Son. The third, "This is a true saying, and worthy of," etc., comforts those who feel that they have sinned greatly, and encourages them not to despair of God's mercy. The fourth, "If any man sin," etc., declares to the penitent sinner the only means of pardon, namely through our Advocate, Who pleads our cause before the Father, and offers His righteousness and His atoning death for us.

PRACTICAL OBSERVATIONS

While the choir sings the Offertory Sentence, the clergyman may go to the altar and prepare the sacramental vessels and the bread and wine. During the Offertory Prayer, or General Prayer, he will face the altar, of course.

Should the alms be brought to the altar many authorities say that it is enough to present them briefly, without elevating, without a prayer and without the rising of the congregation. Any ceremonial in connection with the alms is but a caricature of the Latin Rite. If it be out of order to bless the bread and wine at this place and regard them as an offering (as all non-Catholics agree), it would seem equally unbecoming to substitute an oblation of money, to elevate it, pray over it, consecrate it, to rise as if for praise, and to sing a dedicatory hymn stanza, treating the alms as a meritorious act, and a propitiatory offering.

Many thoughtful authorities believe that it is rather shocking to interrupt the continuity of the solemn Communion Service at this point and read a list of secular parish activities, urging the people to buy tickets for the bingo party, the pork supper and the quilt raffle. Should these evidences of parochial degeneration be prevalent in the congregation, it is better to remain silent about them, or else to print the mute evidences of our weakness on cards and distribute them at the close of the service.

CHAPTER X

THE PREFACE AND SANCTUS

The Mass, or Communion Service, is divided into two main parts, as we have stated previously. The liturgical name for the first part is the Ordinary. This begins with the Introit and ends with the Offertory Prayers in the Latin Rite, and the General Prayer in the non-Catholic orders. The second part of the Service is known liturgically as the Canon. This begins with the prayer *Te igitur* in the Latin Rite, with the Lord's Prayer and Words of Institution in the Common Service, and with the Prayer of Humble Access in the unrevised Book of Common Prayer. Popularly the Ordinary is called the Office of the Word and the Preface and Canon the Office of the Blessed Sacrament.

Between these two parts of the Service there is a transitional part, called the Preface and Sanctus. It belongs neither to the Ordinary nor to the Canon, but is the bridge connecting the two. Possibly it may be called the introductory to the Canon.

This Preface is made up of three parts: an Invitation, a Thanksgiving and an Act of Adoration. Or, it is often called a Salutation and Response, the Prefatory Sentences and the Eucharistic Prayer. Following these three parts is the Sanctus, or great hymn of praise to the Holy Trinity, which is the Gloria in Excelsis of the second part of the Service, although it reaches more sublime heights.

The Preface and Sanctus are the oldest parts of the Communion Service, both as to words and as to music. Much of this may be traced to Apostolic days. The music is believed to extend back, unbrokenly to the temple service. Some of the very earliest of the Church Fathers refer to these parts of the Service, and the modern writer, Fortescue, traces the opening sentences to the worship of the ancient Hebrews.

The Preface is introduced by certain Versicles, to indicate that there is a transition to a second grand division

of the Service. The first is called *Dominus vobiscum*. ("The Lord be with you,"), and the response thereto is called *Et cum spiritu tu*, ("And with thy spirit"). In the Latin Rite, these are preceded by the words, *Per omnia saecula saeculorum. Amen*, which is really a doxology to the prayer that has just been spoken at the close of the Ordinary. A second Versicle follows, called *Sursum corda*, ("Lift up your hearts,"), and to this the response is, "We lift them up unto the Lord".

These Versicles and two Responses are known as the Prefatory Sentences. The first is an invitation to the faithful to praise and thank the Lord for all His benefits, especially the gift of His only Son, Who comes to us in the Holy Sacrament. Two more Prefatory Sentences follow: the Versicle *Gratias agamus*, ("Let us give thanks unto the Lord our God"), and its Response, *Dignum et* ("It is meet and right so to do"), or, as the Latin Rite words it, "It is worthy and just."

Following these Sentences is the beginning of the Preface itself. This, in liturgical language, is called *Vere dignum*, and is translated "It is truly meet, right and salutary," etc., in the Common Service, and "It is very meet, right, and our bounden duty," etc., in the Book of Common Prayer.

The next part of the Preface is variable. The parts which change from time to time are called the Proper Prefaces, or sometimes the Season Prefaces. In the Latin Rite there were eleven of these, from the days of Gregory (who reduced the great number of Proper Prefaces to eleven), down to a few years ago. The Latin Rite provided Proper Prefaces for Christmas, Epiphany, Lent, Passiontide, Easter, Ascension, Pentecost, Holy Trinity, for Feasts of the Blessed Virgin, for Apostles' Days, as well as the Common Preface. Thus the older Catholic writers tell us that there are but eleven Proper Prefaces. In the year 1919, Pope Benedict XV added Proper Prefaces for Requiem Masses and for St. Joseph's Day. In 1927, Pope Pius XI added Proper Prefaces for the Feast of Christ the King, and in 1929 another for the Feast of the Sacred Heart of Jesus.

Each one of the Proper Prefaces states a reason why the believer should give thanks to the Lord our God.

The Lutherans and the Anglicans have not fared so well. Luther cast out five of the old Proper Prefaces and retained six. He rejected five because he considered them not in harmony with the teachings of the Scriptures, but he was so busy with the controversies of his day that he never got to the task of writing new Prefaces for Advent, the Epiphany Season, Maundy Thursday, for such days as Purification, Annunciation and Visitation, and for Apostles' Days. The majority of the Lutheran Church Orders of the sixteenth century were content to use six Proper Prefaces where at least ten are needed. The day came when six Proper Prefaces, no more and no less, were looked upon as orthodox liturgical practice. This reminds one of the congregation in the Mississippi valley where a very bad Tuba, a Second Diapason and a Violoncello were removed from their church organ, and none bought for many years to replace them. Finally when an enterprising pastor sought to restore these missing stops, the people passed a solemn resolution, declaring it to be "contrary to the Word of God and sound practice in our circles to have a Tuba stop, a Second Diapason stop and a Violoncello stop in any organ."

The compilers of the Book of Common Prayer rejected six of the old Proper Prefaces, and retained only five, namely those for Christmas, Easter Day, Ascension Day, Whitsunday and Trinity Sunday. Just why the Lenten Preface was rejected is not clear. The English Church has made a good start, in some of its Alternative Orders by providing Proper Prefaces for the Epiphany, Maundy Thursday, the Transfiguration and other festivals, but thus far has not provided an Advent Preface, as far as we know.

All of this is not surprising, for the time came, both in Lutheran lands and in England, when it was considered sufficient to celebrate Holy Communion but five or six times a year, and when five or six Proper Prefaces were quite enough. At the worst period of Rationalism and Deism, it was considered enough to celebrate the Sacrament at Christmas, at Easter, at Ascensiontide, and either on Whitsunday or Trinity Sunday. Among the sectarians matters were even worse, for they had an Easter Communion, a "Fall" Communion, (whatever that may be) and sometimes a Christmas Communion. In those sad days,

when there was doctrinal decay, liturgical indifference and an apathetic attitude toward everything Sacramental, five or six Prefaces were enough and more than enough. Since people rarely if ever thought of celebrating the Sacrament in Advent, ("What's the use, it's only a few weeks until our Christmas Communion"), the lack of an Advent Preface was never noticed. The same was true of Lent. This spirit of indifference has improved greatly, but it is still common to hear of such a resolution as this: "Inasmuch as our Dedication Anniversary falls on Communion Sunday, and inasmuch as we celebrated Holy Communion only four weeks ago, Be it therefore resolved that we omit our next Communion and celebrate only our Anniversary Dedication."

On the whole, there is a decided tendency today to make one's Communion more often than the four times a year which Luther looked upon as the irreducible minimum at which Christianity left off and utter indifference began, it would seem that a few more Proper Prefaces might be included in our service books. As it is, our liturgies seem to assume that nobody will celebrate Holy Communion during Advent in the Lutheran Church, nor in Lententide in the Anglican Church. If a Lutheran celebrates Communion in Advent, he must sing a Proper Preface which speaks of the Saviour as already here. If an Anglican receives Holy Communion in Epiphanytide or during Lent, he must sing of a Saviour Who is "born at this time for us." The solution of the matter is found in additional Proper Prefaces for Advent, the Epiphany Season, the Lenten Season and on special festivals of Our Lord.

Here is a suggested Proper Preface for the Advent Season :

. . . O Lord, Holy Father, Almighty, Everlasting God; Who, in the testimony of Thy Holy Word, hast prepared the way of Thine only Son, that we, who have walked in the darkness of our sin, may be brought to the clear light and true knowledge of Thee; Therefore with Angels and Archangels . . .

The Epiphany Preface, *quia cum Unigenitus*, is readily available in several translation. That of the Latin Rite might be translated as follows:

. . . O Lord, Holy Father, Almighty, Everlasting God, for Thou didst manifest Thine only-begotten Son in the substance of our mortal flesh, and with the new light of His own immortality He hath redeemed us; Therefore with Angels and Archangels . . .

Here is another version of the same Epiphany Preface:

... O Lord, Holy Father, Almighty, Everlasting God; for in the Mystery of the Word made flesh, Thou hast caused a new light to shine within our hearts, to give knowledge of Thy glory in the appearance of Thy Son, Jesus Christ, our Lord; Therefore with Angels and Archangels . . .

While the Proper Preface for Lententide may be used throughout this penitential season, yet there is a one for the Maundy Thursday Communion that ought to be included in our service books. It is:

... O Lord, Holy Father, Almighty, Everlasting God; Who now dost send our Saviour Jesus Christ to institute these Holy Mysteries, that we, redeemed by His death and quickened by His Resurrection, might have our part in this life-giving Feast; Therefore with Angels and Archangels . . .

That for the Presentation, the Visitation and the Annunciation may be rendered as follows:

... O Lord, Holy Father, Almighty, Everlasting God, that Thou didst give Thine only Son for our salvation; Who by the operation of the Holy Ghost was made true Man and of a Virgin Mother born, that He Who knew no sin might with His blood cleanse man from all iniquity; Therefore with Angels and Archangels . . .

That for the Feast of the Transfiguration is:

... O Lord, Holy Father, Almighty, Everlasting God, through Jesus Christ our Lord; Who, in the substance of the mortal flesh, hath manifested forth His glory; that He might bring us out of darkness unto everlasting light; Therefore with Angels and Archangels . . .

That for All Saint's Day, and the festivals of Apostles, Evangelists and St. John the Baptist is particularly good. It is:

... O Lord, Holy Father, Almighty, Everlasting God, Who, in the multitude of all Thy holy saints, hast compassed us about with so great a cloud of witnesses, that we, rejoicing in their fellowship, may run with patience the race that Thou hast set for us, and with them gain the crown of glory that fadeth not away; Therefore with Angels and Archangels . . .

That for the last day of the Church Year, when the lives and examples of the faithful departed are kept in mind, is this:

... O Lord, Holy Father, Almighty, Everlasting God; through Jesus Christ, our Lord; in Whom the hope of blessed resurrection hath been manifested unto us, that those who grieve because of them that are no more, may be consoled by hope of life through Jesus Christ, our Lord; Therefore with Angels and Archangels . . .

Occasionally one finds a Proper Preface for a festival of church dedication, or an anniversary of the founding of a congregation or the anniversary of a church dedication. It is:

... O Lord, Holy Father, Almighty, Everlasting God; Who though the heavens cannot contain Thy Majesty, and Thy glory is in all the world; yet Thou dost deign to hallow places for Thy Word and Sacrament, and dost pour forth in them the gift of grace upon all those who trust in Thee; Therefore with Angels and Archangels ...

Even though the pastor may read all the other parts of the service that are his, yet it is well to sing the parts from *Dominus vobiscum* through the Preface to the Nunc Dimittis. It is thoroughly in harmony with an unbroken tradition of almost twenty centuries to do so. It is almost universal in other lands, and it was practiced in this country in many congregations until a very few years ago, and is still the practice in a number of places. It was partly a desire for the tree to join the severed branch that led certain historic church bodies to give up this practice. It was partly a morbid fear that our scoffing neighbours might mistake us for they of the Latin obedience. It is very true that the Roman Catholic Church retains these age-old parts of the Communion Service. So do four-fifths of all the churchmen of the world, for that matter. The ridicule of a few well-meaning but ill-informed sects who have sprung up in comparatively recent years ought not to deprive us of this ancient heritage that very likely has come down to us unbrokenly from the very days of the Apostles. Men may ridicule us, but then Aesop's fox that had lost his tail is said to have ridiculed all the other foxes.

Even the musical setting to this part of the liturgy, from *Dominus vobiscum* to the Sanctus, is of extremely ancient origin, and may be heard in Anglican, Roman, Lutheran and other churches in all parts of the world. In fact, it is believed by some to be derived from the temple worship of pre-Christian days. Mozart said of this part of the liturgy, "Gladly would I have the world forget all that I have ever composed, could only I say that I wrote this most sublime music." From early times men have been deeply moved by this ancient melody. The Venerable Bede could not hear it without weeping. Many others have spoken of its touching character. It is chanted in the traditional tone of pleading, or entreaty, and not in the lifeless manner that one sometimes hears. The Victor people have gramophone records, made at Mrs. Justine Ward's school of liturgical music, illustrating how this, and other parts of the traditional service music is to be sung. The *Choral Service*, an in-

expensive book published by the H. W. Gray Co., contains most of the variable Prefaces, set to music. The text is that of the Prayer Book. This differs slightly from the Lutheran Common Service, in such expressions as the following:

Prayer Book

"It is very meet, right and our bounden duty"

"Because Thou didst give Jesus Christ," etc.

No Lenten Preface.

"Though Thy most dearly beloved Son Jesus Christ our Lord; Who after His most glorious Resurrection manifestly appeared," etc.

Common Service

"It is truly meet, right, and salutary"

"For in the mystery of the Word made flesh," etc.

"Who on the tree of the Cross didst give," etc.

"Through Jesus Christ our Lord, Who after His Resurrection appeared openly to all His disciples," etc.

The Proper Prefaces for Whitsuntide and Trinity Sunday show even greater differences. The wording of "Therefore with Angels and Archangels," etc., is identical in both the Prayer Book and the Common Service, even to the curiously shortened form, in which Angels and Archangels alone are made to praise the Lord, while the Cherubim and Seraphim and other choirs of the heavenly host remain silent. The wording of the Sanctus is different, for the Lutheran Rite voices adoration to the Lord God of Sabaoth, while the Anglican Order speaks of the Lord God of Hosts. Where the Anglican sings "Glory be to Thee, O Lord most High," the Lutheran sings, "Hosanna in the highest." The *Benedictus qui venit* is omitted in the Prayer Book.

The Eastern Church has one Preface which does not vary. The earliest liturgies of the Western Church had an enormous number. The Leonine Rite, for example, had some 267 Prefaces. Not only were there Proper Prefaces for every day in the Church Year, but many are found which seem to have been intended for special occasion. Here is one, thought by Fortescue to be of about 537 A.D.: "As Thou hast often told us by Thy voice, that it belongs to the punishment of our sins that what was planted by the labour of Thy servants, should before our very eyes be snatched away by other hands, and that which Thou didst cause to grow by the sweat of Thy faithful Thou shouldst allow to be stolen by our enemies," etc. The Preface closes with a petition that God may not again punish the sins of His people by allowing calamity to come upon them. It seems to have been used

when some calamity befell their harvest. It anticipates in its curious theology the teaching of a certain group of the present day, who teach that spiritual unfaithfulness will bring bodily punishment, and spiritual faithfulness will result in material prosperity to men and nations; that the ungodly and the indifferent will surely die in the alms house, and the faithful Christian will have money in both pockets. The Gelasian Rite has the Common Preface and 53 variable ones. Gregory seems to have reduced the number to ten, and in early times the English Rite contained but ten.

THE SANCTUS

The Sanctus, "Holy, Holy, Holy," etc., is said by some writers to be a part of the Preface. Rather should one say that it is the great hymn of praise of the Communion Service, and that the Preface leads up to it. This fact is not so apparent when, yielding to the careless spirit of the times, the Preface is merely read, while the Sanctus is sung to some slow-moving sixteenth century melody, intended for a church of vast size. But when the introductory sentences, the Preface, the Proper Preface, the *Per quem Angeli* and the great climax, the Sanctus are sung, the structural glory of it all becomes apparent.

In Alexandra Palace, in the north of London, is a glorious organ, built in 1875 by the elder Willis. It was allowed to fall into disrepair. During the World War it was seriously damaged by prisoners who were interned in the building. Its fame had been forgotten, for when men tried to play it, much of it was missing, and only a few hints of its former grandeur remained. A few years ago it was carefully restored. Many of its missing voices were made to speak again and today it pours forth its matchless melody in that resonant building, and is recognized once more as one of the world's finest organs.

So it is with our Communion Service. Many of its traditional parts have been too little appreciated by our age. For the sake of getting on with it, and getting through in precisely sixty minutes' time, some will mutilate the service. The Proper Preface will be omitted. What remains will be mouthed indifferently in the speaking voice, and without music. The Sanctus will be sung lifelessly, to a melody never really suited to it. Thus the glorious beauty of it is

lost. One need only restore the missing parts, and take pains to use once more the ancient melodies, and sing this part of the service—both the pastor's parts and the congregation's, and its majestic beauty as an all-but-inspired hymn of adoration to the Triune God for the gift of Redemption, will be at once apparent. Like the Alexandra Palace organ, the missing voices will be heard once more.

Did we say all-but-inspired? As a matter of fact, the opening sentences, "The Lord be with you," etc., are drawn from the inspired Word of God. The Preface itself contains many quotations from the Scriptures. The Sanctus is composed of two verses: the first sung by the Seraphim of the Book of Isaiah, before the throne of God; the second (Psalm 118), by the multitudes when Our Lord rode in triumph into Jerusalem. The first is the hymn of praise of the angelic choirs and the heavenly hosts. The second is the response of men, in the words of the Psalm just mentioned. Thus, "Heaven and earth are full of Thy glory," brings out the half-forgotten truth that when Holy Communion is celebrated, the heavenly multitudes unite with us in our adoration to the Holy Trinity. While the non-Catholic will not speak of the Eucharist as a propitiatory sacrifice for the living and the dead, yet he will not deny that we offer up a sacrifice of prayer and praise, just as our forefathers taught.

THE EXHORTATION

In the Exhortation, attributed to Volprecht of Nuremberg, 1525 A.D., we find a second departure from tradition in the Lutheran Order of Service. At this place in the Latin Rite we find the Three Mementos. In the first, *Te igitur*, the priest prays that the Sacrifice which he is offering up may bring blessings upon the whole Church, the Pope, the Bishop and all orthodox believers. In the second, *Memento, Domine*, the priest prays that the Lord may remember the living and bless them. In the third, *Communicantes*, he prays that the aid of the Blessed Virgin, the twelve Apostles, twelve martyrs, five Popes, a bishop, a deacon and five laymen (all of whom are mentioned by name) may be given, "through whose merits and prayers grant that we may in all things be defended by the help of Thy protection." Then follows *Hanc igitur*, the Offering Prayer, and *Quam oblationem*, the Invocation Prayer. At the first the priest

spreads his hands, palms downward, over the chalice and Host, just as the Jewish priest was accustomed to do when the lamb was sacrificed, and when the sins of Israel were laid upon it. This manual act is to indicate that the sins of the people are laid upon the Lamb of God, present in the Eucharistic Sacrifice.

Luther objected to this, too, as well as to the Offertory Prayers. He rejected the Canon from *Te igitur* down to the end of *Quam oblationem*. He said, "Therefore we will omit all that savours of an offering . . . and keep only that which is pure and holy." "In the New Testament there is but one sacrifice that belongs to the whole world," namely, "the sacrifice of praise and thanksgiving." In his German Mass Luther substitutes an Exhortation at this part of the Canon. However, that of Volprecht of Nürnberg, of the year 1525, supplanted it. This Exhortation was intended for those who had not been properly instructed as to the nature and purpose of the Mass. In it the Christian is admonished to examine himself; he is told of the comfort and strengthening power of the Sacrament; of the awful power of sin; of the mercy of our Saviour, Who both fulfilled the Law for us and for our deliverance suffered death; that in order that we may be strengthened in faith He gives us His true Body and Blood to eat and to drink; that they who do this in faith will have eternal life; that we ought to do this in remembrance of Him; take up our cross and follow Him and love one another, even as He hath loved us.

In present-day service books, this Exhortation has become an optional part, the rubric saying that it may be said. In actual practice it is very often omitted. Most modern commentators on the liturgy agree in looking upon it as an intrusion. It might very well be included in a Preparatory or Confessional Service, but to many people of the present day it seems to introduce a foreign note. The service has progressed, step by step, to the glorious hymn of praise of men and angels. Then it stops abruptly, and men stand in silence and listen to an admonition. Dr. Jacobs declares that it "is unliturgical, and causes a break in the Service, since this is not the place for preaching." There are many, however, who believe that it ought to be retained, even though it is not used, since its excellent explanation of the purpose of the Sacrament may be used with benefit

as a private devotion. Certainly the reading of it in secret, by the people, is better than gazing idly about and becoming "lookers on them that do communicate."

The English Prayer Book contains no such Exhortation at this place, but the three Exhortations, mentioned in our first chapter occur between the General Prayer for the Church Militant and the Confession, Absolution and Comfortable Words. After these come *Sursum Corda* and the Preface.

PRACTICAL OBSERVATIONS

During the Preface, the Proper Preface and the Sanctus, the clergyman will face the altar. When he says "The Lord be with you," he may face the people. The congregation will remain standing from *Sursum Corda* to the end of the *Agnus Dei*. The manner in which the Preface and Sanctus may be sung has been discussed heretofore. At the words "Lift up your hearts," it is proper for the celebrant to raise both hands in an outward and upward direction, the palms about midway between a vertical and a horizontal position, and the fingers curved slightly.

Whether one is to kneel or to stand during the Sanctus has always been a disputed point. In many congregations of the "advanced" sort, all kneel. Others look upon this as a grand hymn of praise, and consider it proper to stand. Still others kneel for the words, "Holy, Holy, Holy, Lord God . . . full of Thy glory," and rise for "Hosanna in the highest," and the *Benedictus qui venit*. There is no iron-clad rule on this point, for positionating is a matter of Christian liberty, and one ought to be possessed of enough toleration to admit that there are good arguments for each of these ways. Yet it is just fifty years since men were actually tried and found guilty of just such things, and in our own day such trials often take place in the court of popular opinion, and the word is whispered around that certain men are "ineligible," because they may deviate from common custom in some such external. Zeal for doctrinal uniformity is much better than zeal for uniformity in external matters.

Some authorities say that it is not necessary for the celebrant to turn and face the people at the words, "Lift up your hearts," and "Let us give thanks unto the Lord, our God." They tell us that it is traditional to face the altar throughout these introductory Versicles, because, in olden times, a curtain was drawn across the front of the altar when the Preface began, and hid priest and altar from the people. Hence it was not necessary for him to turn to the congregation. The curtain has long since been abolished in the Western Church, but the old custom of facing altarward throughout the Preface and Canon still persists.

THE GREAT THANKSGIVING

In Chapter XIII we shall discuss the highly important subject of the Great Thanksgiving, and whether or not the Preface was a part of it. This subject has long been a matter of conjecture and even of debate, but it is only in recent times that men have begun to look at the matter as a whole. We do not wish to inject our own conjectures into this discussion at this point, but prefer to treat the matter in a separate chapter. The subject is of utmost importance, and while it does not change the doctrinal aspect of the Service in the least, still it has a most important bearing upon an intelligent understanding of the liturgy itself.

CHAPTER XI

THE CANON

The Canon is the liturgical name for the fixed parts of the second portion of the Communion Service. It is introduced by the Prefatory Sentences, the Preface and the Sanctus, although these are not part of the Canon. It includes, in the old Latin Rite, the prayers *Te igitur*, *Memento Domine*, and *Communicantes*, which we have already discussed. Next is the Offertory Prayer, the Invocation Prayer and the Consecration. At this Consecration the priest recites the Words of Institution as far as *Hoc est enim Corpus Meum*, at which he holds the Host with both hands. Then he kneels on one knee, and rising again he takes the Host with both hands and elevates it, facing the altar all the while. At the Elevation a bell is rung thrice. Then he repeats the Words of Institution pertaining to the Chalice, holding it slightly elevated. He genuflects, rises again and elevates the Chalice, holding it with his right hand around the knob and his left hand about the base. He genuflects again, and the bell is rung thrice. Several prayers follow: *Unde et memores*, in which the priest mentions the Passion, Resurrection and Ascension of Our Lord, and offers to Him "a pure Victim, a holy Victim, an immaculate Victim, the holy Bread of Eternal Life, and the Chalice of Everlasting Salvation." The next prayer, *Supra quae* asks that the Lord accept this Sacrifice, even as He accepted the offerings of Abel, Abraham and Melchizedek. The prayer *Supplices te* asks that all who receive the Body and Blood of the Lord may be filled with all heavenly blessing and grace. Three Mementos for the Church Suffering follow, for the souls of the departed, for those of the Church Militant, and for the Apostles and Martyrs of the Church Triumphant. Following this, the priest chants the Lord's Prayer in Latin. A prayer, *Libera nos*, asks that the faithful be delivered from all evils, past, present, and to come; and by the intercession of the Mother of God, of the Apostles Peter,

Paul and Andrew, and all the Saints, that peace may come to all. During the closing words of this prayer, the priest breaks the Host. He strikes his breast thrice, and the *Agnus Dei* is sung. The three prayers that follow are the priest's prayers, preparatory to receiving the Sacrament. Then, striking his breast, he says three times, "Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed." Then he communicates himself, and afterwards the people.

THE CHANGES OF THE REFORMERS

Luther objected to the prayers of the Canon, as well as to the Offertory Prayers, because of the idea of sacrifice which appears throughout. The Catholic Church taught that a Sacrifice is an object offered to the Lord God by a priest, and consumed, in recognition of the fact that God is the Creator of all things. This, they teach, applies to the sacrifices of the Old Testament patriarchs, the libation, the Passover lamb, the Sacrifice of Calvary and its continuation in the Sacrifice of the Mass. We have discussed, in Chapter IX, Luther's objection to this teaching, and his insistence that the Mass is not a Sacrifice which man offers up to God, but rather a gift which God gives to man.

Therefore Luther rejected the prayer *Te igitur*, which beseeches the Lord to accept this Sacrifice offered to Him. He rejected as well the idea that the Sacrifice of the Mass is a meritorious work which may bring benefit to the living and the dead. He retained the Words of Institution, the Lord's Prayer, the *Pax Domini* and the *Agnus Dei*.

Most commentators on the Church Service are content to state Luther's teaching that the Mass is a gift offered by God to man, and not an object offered by a priest to God as a propitiatory sacrifice for the living and the dead. But most writers overlook the most important point, namely the doctrine of the Means of Grace. Many Lutherans use this expression, and yet do not understand its application. Luther insisted that Word and Sacraments are means by which the individual comes into possession of the blessings of salvation. The Word of God not only announces to us the fact of salvation, but it gives it to us. The Lord's Supper not only recalls to us the fact that Our Lord offered Himself

up on the Cross for our sins; it not only conveys to us His True Body and His Precious Blood for the strengthening of our faith, but it is an actual, objective sealing of grace. This grace of God is not merely exhibited to the believer: it is actually conveyed to him. It is not merely a mystic infusion of the spiritual into the material, as some say; not merely a pleading of the merits of Christ; not merely a mystical fellowship of the Church on earth with Angels, Archangels and the tens of thousands around the throne. It is, with the Word, an actual communicating of grace to the believer.

The Lutheran *Formula Missae* of 1523, in the light of this teaching, omits *Te igitur* and the prayers that follow. After the Sanctus and Benedictus qui is the Lord's Prayer, the Pax Domini, the communion of the priest, the Agnus Dei, a prayer, the Words of Institution and the Post Communion.

The Lord's Prayer is not looked upon by most authorities as a prayer by which the bread and wine are consecrated, but rather a prayer for the people. It is sung or said in its shorter form by the celebrant, the congregation singing the concluding words.

Not all of the sixteenth century Lutheran liturgies followed Luther. The Pfalz-Neuberg Rite included a prayer of consecration, reading:

"Lord Jesus Christ, Thou only True Son of the Living God, Who hast given Thy body unto death for us all, and hast shed Thy blood for the forgiveness of our sins, and hast bidden all Thy disciples to eat Thy Body and to drink Thy Blood in remembrance of Thy death; we place these gifts which Thou Thyself hast given, before Thee, and beseech Thee through Thy divine grace to hallow and bless them, and make this bread and wine to be the Body and Blood of our Lord Jesus Christ, and to be unto eternal life to all them that eat and drink thereof."

This is a prayer of consecration, and yet the Holy Sacrament is not looked upon as an oblation, or a propitiatory sacrifice, but rather a gift which the Lord offers to man. For those who would study more fully the subject of the prayers of consecration in the Roman Rite, as well as the various Non-Roman Western Rites and the various

liturgies of the Eastern Church, such works as Hislop's *Our Heritage in Public Worship* and Brilioth's *Eucharistic Faith and Practice* are among the works that are readily available.

The Words of Institution, in the various Lutheran Orders, generally follow the Lord's Prayer. They did not precede it, as in some of the older liturgies. Dr. Hislop, of Edinburgh, in the important work that we have just mentioned, believes that the great stress laid upon the Words of Institution is a characteristic of the Roman Rite. There is no invocation of the Holy Ghost, as in many of the other liturgies.

"The validity of the sacrifice," says Hislop, "depends on its warrant and authority, and this is found in the Word of the Lord. The consecration is not dependent on the supplication of the Holy Spirit; it is wrought by the power of the Word. It is the fashion today to belittle the practice in the Roman Rite and to insist upon the necessity of the epiclesis. I agree with this view," he says "that this invocation is spiritually appropriate and in accord with the tradition of Christian worship, but I cannot regard the thought expressed in the Roman Rite as aught but noble and austere. The wondrous miracle that brings upon the altar the Body of the Lord, this act of consecration that renews the sacrifice of Calvary before the eyes of men, is wrought by the Word of Christ spoken by His appointed servant. It is a great confession of Christ's power, but it is also a way of stating Christ's presence that accords and only accords with the sacrificial type of worship."

We quote the words of Dr. Hislop as representative of a modern attitude which differs sharply with the older Protestant view that Luther and the reformers are responsible for the teaching that it is the Word and the Word alone that gives validity to the Sacrament.

Friedrich Heiler, in his *The Spirit of Worship* points out that the Word is the all-important thing in the Sacrament, and yet is not a miracle-working formula of consecration. He says:

"The heart of the Sacrament, 'its best and highest portion,' is not the outward symbol, but the Word, God's solemn promise of mercy in which the forgiveness of sins is made known. It needs the addition of this Word to make the

visible symbol into a sacrament: *Accedit verbum ad elementum et fit sacramentum* ('the Word is added to the element and it becomes a sacrament'), as an Augustinian aphorism, often repeated by Luther, expresses it. Without 'the Word and the vow of God' the sacraments are 'dead and naught, like a soul without life.' For Luther, no less than for the Roman Church, the most important thing in the celebration of the Sacrament is the recitation of the words of institution, 'This is my Body,' 'This is my blood.' But these words are for him no miracle-working formula of consecration, by which the priest as representative of Christ changes the elements; they are a powerful sermon on the most important article of the faith, the forgiveness of sins, which has been revealed in the death of Christ upon the Cross. These words of institution are for Luther 'a short summary of the whole Gospel.' He therefore anathematizes those 'godless Mass-priests' who, out of this clear sermon, have made a 'word of Consecration,' and by repeating them in a low voice, 'have hidden them so secretly that you might think they wanted no Christian to know then.' The Sacrament is thus no *opus operatum*, but a preaching of the Gospel, which awakens and strengthens faith and confidence, and 'lovingly comforts troubled hearts and evil consciences'—*sacramenta justificantis fide et non operis*, as Luther's terse formula runs. The Word of God, then, is the Alpha and Omega of the Lutheran service."

Heiler then proceeds to show that the Word of God thus used must find an echo in the heart of the congregation. In prayers and in hymns of supplication and of praise, they express their thankfulness and confidence in God's wonderful gift of grace. He stresses the joyousness that wells forth from the assurance of forgiveness of sins, life and salvation, as a characteristic note of Lutheran sacramental worship.

"And since everything depends upon the Word and on faith," says Heiler, "therefore all outward forms are of subsidiary importance. 'When the Word, as the main matter, goes right, there everything else goes right,' says Luther. Accordingly the Lutheran service can equally well assume the ornate robe of an elaborate liturgy, or the simple dress of a Bible-reading. It can have as much wealth of content in a plain room, guiltless of ornament, as in a stately cathedral. A complete freedom of form is implicit in the charac-

teristic idea of the Lutheran service. In the richest Catholic forms—with candles and vestments, ceremonies and incense—it is not less ‘evangelical’ than in the humblest puritanical dress. ‘One thing is needful’; if only the Gospel, the glad tidings of the *gratia sola*, is preached, then outward ceremony may be present or absent. One thing alone is contrary to the idea of the evangelical service—legalism and compulsion—whether of a high-churchly or of a puritanical character. Again and again does Luther warn his followers against regarding his order of service, or any other as representing a law of universal validity, as is the case with the Roman formulary of the Mass.”

It is true that Lutheran dogmaticians have spoken of the Words of Institution as an act of consecration. The Formula of Concord, in speaking of the Consecration, declares that no work of man or declaration of the pastor is the cause of the presence of the Body and Blood of Christ in the Lord’s Supper, but this is to be attributed to the omnipotent power of the Lord Jesus Christ alone. And yet these Words of Institution are by no means to be omitted, but shall be publicly recited as they are written. The same Formula of Concord states that it is not our faith that makes the Sacrament, but only the true Word and institution of the Almighty God and Saviour Jesus Christ, regardless of the worthiness or unworthiness of the minister, or the belief or unbelief of the one who receives it.

In commenting on the Sixth Chief Part of the Catechism, “It is not the eating and drinking indeed that does them, but the words which stand here, namely: ‘Given and shed for you for the remission of sins.’ Which words are, beside the bodily eating and drinking, as the chief thing in the Sacrament; and he that believes these words has what they say and express, namely, the forgiveness of sins,” Dr. Walther, in his remarkable work *The Proper Distinction Between Law and Gospel* touches upon this point. He says that modern theologians interpret the words “the chief thing in the Sacrament” to refer to the Word of God recited in connection with the Sacrament. They look upon these words as a sort of enacting formula which gives the Sacrament its proper form. But Walther declares that the Catechism speaks here of the effect of the Sacrament, and declares

that the chief thing, as regards this effect, is this, that the words stand there: Given for you, Shed for you.

Following the Words of Institution is the Pax Domini, "The Peace of the Lord be with you alway," which the Lutheran liturgy retains. Then the Agnus Dei is sung.

The Agnus Dei is based upon the words of St. John the Baptist, and it is an expression of faith in the Lamb of God Who taketh away the sin of the world. Some writers believe that the Agnus Dei is of Eastern origin, and was introduced into the Western Church by Pope Sergius (†701). In the beginning it is said to have been chanted antiphonally by the clergy and laity, and since the twelfth century it has been chanted three times. In it we pray that Christ, the Lamb of God, may have mercy upon us, and grant us His peace. In modern times the old principle is followed, that the Agnus Dei is a hymn for the whole congregation.

THE BOOK OF COMMON PRAYER

In the English Prayer Book the Sanctus was followed by the Prayer of Humble Access. This prayer is said to be peculiar to the English liturgy, although based upon Eastern and Gallican sources. For those interested in its origin, and its position in the Prayer Books of 1549, 1552 and later, Brightman's *The English Rite*, and Clarke and Harris' *Liturgy and Worship* may be consulted. The prayer itself is as follows:

"We do not presume to come to this Thy Table, O Merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, Whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us. Amen."

The treatment of *Te igitur* and the following prayers in the Prayer Book of 1549 is interesting. Where the Latin Rite says, "We therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, our Lord, that Thou wouldst vouchsafe to accept and bless these

gifts, these presents, these holy, unspotted sacrifices, which in the first place we offer Thee for Thy holy Catholic Church," etc., the old Sarum Rite, of pre-Reformation England, had a prayer which began as follows:

"Therefore most merciful Father, through Jesus Christ thy Son, our Lord, we humbly pray and beseech Thee to receive these gifts, these offerings, these holy undefiled sacrifices, which first of all we offer unto Thee for Thy holy Catholic Church, which do Thou vouchsafe to keep in peace, to watch over, to knit together and govern throughout the whole world, together with Thy servant our Pope and our Bishop N., and our King N., and all right believers and maintainers of the Catholic and Apostolic faith," etc., which is practically identical with the Canon as found in Continental Europe. The same may be said of the York, Lincoln, Hereford, Bangor and such Rites.

The 1549 Prayer Book recast these prayers into the following form:

"Let us pray for the whole state of Christ's Church. Almighty and everliving God, which by Thy holy Apostle hast taught us to make prayers and supplication and to give thanks for all men, we humbly beseech Thee most mercifully to receive these our prayers, which we offer unto Thy Divine Majesty, beseeching Thee to inspire continually the universal Church with the spirit of truth, unity and concord: and grant that all they that do confess Thy holy Name may agree in the truth of Thy holy Word and live in unity and godly love. Specially we beseech Thee to save and defend Thy servant Edward our King, that under him we may be godly and quietly governed. And grant unto his whole council, and to all that be put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue. Give grace (O Heavenly Father) to all Bishops, Pastors and Curates that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments."

This prayer was based upon *Te igitur*, but with the idea of oblation carefully omitted. Where the Latin Rite (and Sarum), had offered up holy and undefiled sacrifices, the

Prayer Book of 1549, as Cranmer takes pains to point out, offers up a sacrifice of prayer and thanksgiving to God. The petition that follows begs the Lord to save and defend the boy King Edward, and to cause his counsellors to administer justice truly and impartially, that wickedness and vice might be punished, and that true religion and virtue might be maintained. There is something pathetic about this petition, when one recalls the helplessness of the sickly boy King Edward VI, and the murderous, scheming hypocrisy of the Protector Somerset and his brother, the plotting of the Earl of Warwick, the untimely death of Edward VI in 1553, the tragic reign of nine days of the girl Queen Lady Jane Grey, and the long succession of political murders that took place, as several rival factions sought to seize control of the government. It was perhaps the climax of a long period of tragedy, and there is something that is almost terrible and futile in the words that follow, wrung from a nation's agony, for the prayer continues:

"And to all Thy people give Thy heavenly grace, that with meek heart and due reverence they may hear and receive Thy Holy Word, truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness (O Lord) to comfort and succor all them which in this transitory life be in trouble, sorrow, need, sickness or any other adversity. And especially we commend unto Thy merciful goodness this congregation which is here assembled in Thy Name, to celebrate the commemoration of the most glorious death of Thy Son."

This portion of the Edwardian Canon corresponds roughly with the *Memento, Domine* of the Latin Rite. The petitions asking that "all Thy people" might be given heavenly grace to hear and obey God's Word and be led to serve Him in holiness of life; as well a petition for those in trouble, sorrow, need and distress, must be read in the light of the chaos that came upon the nation when Henry VIII died, naming a young boy as his successor. Without doubt these very words were read when the sickly boy King received the Last Rites, and again when the beautiful and talented girl, Queen Jane, was given the Last Sacrament in the Tower of London, before her political enemies led her to the block, where her young life was cut short by the headman's axe.

The *Communicantes et memoriam* of the Latin Rite finds its reflection in the Prayer Book of 1549 in the next petition of the prayer which we have been quoting. It reads:

"And here we do give unto Thee most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy saints from the beginning of the world: and chiefly in the glorious and most blessed Virgin Mary, mother of Thy Son Jesus Christ our Lord and God, and in the Holy Patriarchs, Prophets, Apostles and Martyrs; whose examples (O Lord) and steadfastness in Thy faith and keeping Thy holy commandments grant us to follow."

It is noteworthy that the original prayer of the Sarum Rite has been altered, and not only are the names of Apostles, Popes, Martyrs and Confessors all omitted, but the expression "by whose merits and prayers grant that we may in all things be defended," etc., have both been carefully deleted.

The same principle is carried out in the paraphrase of the old prayer *Hanc igitur oblationem*. In the 1549 Prayer Book, the souls of the faithful departed are merely commended to the mercy of God, in the hope that they may, at the general Resurrection, be found at the right hand of the Son of God.

A petition follows which is a complete departure, for where the old Sarum Rite of pre-Reformation days pleads that the oblation of the Mass may be acceptable to God, the 1549 Prayer Book says:

"O God, heavenly Father, Which of Thy tender mercy didst give Thine only Son Jesus Christ, to suffer death upon the Cross for our redemption, Who made there (by His one Oblation once offered), a full, perfect, and sufficient Sacrifice, oblation and satisfaction for the sins of the whole world, and did institute, and in His holy Gospel command us to celebrate a perpetual memorial of this His precious death, until His coming again: Hear us (O merciful Father) we beseech Thee and, with Thy Holy Spirit and Word vouchsafe to bless and sanctify these Thy gifts, and creatures of bread and wine that they may be unto us the Body and Blood of Thy most dearly beloved Son, Jesus Christ, Who on the same night that He was betrayed, took bread,

and when He had blessed and given thanks," etc. Here follow the Words of Institution.

In this petition we see traces not only of the Lutheran liturgies of Continental Europe, but of the Greek Church as well, for as Cardinal Gasquet points out in his *Edward VI and the Book of Common Prayer*, and the Scottish liturgiologist Hislop in his *Our Heritage in Public Worship*, the Holy Ghost is invoked in the Eastern liturgies. However, the wording of this invocation is changed in such a manner that Reformed influence is suggested.

The wording of the Verba in the 1549 Prayer Book is a subject that has caused no end of controversy. The position of Dr. H. E. Jacobs, in his *The Lutheran Movement in England*, is well known to our readers, as well as that of Horn and Gasquet. Some writers would solve the perplexing problem by saying that both the Lutheran Brandenburg-Nuremberg Rite of 1533 and the English Rite of 1549 are based upon the Mozarabic Liturgy. Others point to the influence of Bucer, Fagius, Osiander and others, and of the Cologne Rite. And yet Sarum, York, Bangor, Hereford and other such Rites show a striking sameness of wording. Note the following, as given by Gasquet:

Sarum: "Our Lord Jesus Christ, Who on the day before He suffered, took bread into His holy and venerable hands, and with His eyes raised up toward heaven unto Thee, God, His Father Almighty, giving thanks to Thee, He blessed, brake, and gave to His disciples saying, Take and eat ye all of this, for this is My Body. In like manner, after supper, taking also," etc.

Mozarabic: "Dominus noster Jesus Christus in qua nocte tradebatur accepit panem et gratias agens benedixit ac fregit, deditque discipulis suis dicens accipite et manducate. Hoc est corpus meum quod pro vobis tradetur. Quotiescumque manducavertis: hoc facite in meam commemorationem. Similiter et calicem post quam coenavit dicens: Hic est calix novi testamenti," etc.

Brandenburg-Nuremberg: "Unser Herr Jesus Christus in der Nacht do Er verraten wardt, nam Er das Brot, dancket und brachs, und gabs sein Jungeren und sprach: Nembt hin und esset, Das ist Mein leyb der für euch gegeben

wirdt: das thut zu meinem gedächtnus. Desselben gleychen nam Er auch den Kelch nach dem Abentmal und dancket und gab ihn den, und sprach: Trinckt alle daraus," etc.

Edward VI Prayer Book: "Thy most dearly beloved Son, Jesus Christ, Who in the same night that He was betrayed took bread, and when He had blessed and given thanks, He brake it and gave it to His disciples, saying: Take, eat, this is My Body which is given for you; this do in remembrance of Me. Likewise after supper He took the cup and when He had given thanks He gave it to them, saying: Drink ye all of it," etc.

Roman Catholic Missal: The English translation of the Words of Institution in modern Roman Catholic Missals is practically identical with that which is quoted above under the Sarum Rite.

B.C.P.: The present-day English Book of Common Prayer has the following form: ". . . Who, in the same night that He was betrayed, took Bread; and when He had given thanks, He brake it, and gave it to His disciples, saying, Take, eat; this is my Body which is given for you: Do this in remembrance of Me. Likewise after supper He took the Cup; and when He had given thanks, He gave it to them, saying, Drink ye all of it," etc.

Common Service: The Lutheran Common Service of the present day is almost identical to the version of the Book of Common Prayer.

The whole subject is most complicated, but it would seem that the early Lutheran Rites show Mozarabic influence. It is certainly not the form of the Roman Mass that Luther quotes in his pamphlet *Vom Greuel der Stillmesse*. It is equally clear that the English reformers drew upon the Lutheran liturgies for the wording of the Verba in their 1549 Prayer Book. And, curiously enough, when the Lutherans translated the Words of Institution into the English language, they adopted, with the very slightest variations, the translation of the later Prayer Book of the Church of England.

One cannot help wondering just what influence, if any, old St. Mary's Lutheran Church, in London, may have in this matter. One authority declares that the Common Ser-

vice came to America by way of London, where it was used by the congregation then in the Savoy. He refers, no doubt, to the service found in the old *Kirchenbuch*, and overlooks Hommel's service of 1851 A.D., which contains a complete choral setting, even to the Lessons and Collects. This was prepared for the congregations in America in a day when liturgical destitution was sweeping the land. King George I (†1727) was a Lutheran, and even as early as 1549 there were some 4,000 Lutherans living in London, having been driven there by the Interim. St. Mary's Lutheran Church, formerly in the Savoy, and other Lutheran organizations existed in King George's time. Did they have an English order of service? If so, to what extent did they draw upon the Book of Common Prayer for their translations of such things as the Gloria, the Credo, the Collects and other parts of the Service that are common property? Did the Lutherans who came to America from 1619 onward draw upon the Prayer Book, in days when they practiced pulpit and altar fellowship with the Anglicans, in the American colonies?

There is an inter-relationship there that has never been brought fully to light. Gasquet, Jacobs, Horn and others have said much on the subject, but have overlooked a possible common source in the Mozarabic and other Rites. Peter Martyr, Martin Bucer and Paul Fagius became professors in Oxford and Cambridge just at the time that the Prayer Book was in the making. They were poor Lutherans, but they may have understood the principles back of the Lutheran liturgies. Cranmer had spent some time in Germany, and had married a Lutheran woman. He was in close touch with Osiander. The Interim had driven Pollanus, and a whole congregation of Lutherans to Glastonbury, in Somerset, where St. Joseph of Arimathea is said to have introduced Christianity in 63 A.D. It is certain that considerable Lutheran material found its way into the early Prayer Books. It is equally certain that many of Cranmer's translations found their way, in turn, into Lutheran liturgies of later times.

The 1549 Prayer Book of Edward VI was a thing of many merits, and it is most unfortunate that it had so short a life. In 1552 it was revised. A reaction had set in, and it is unfortunate that certain Lutherans threw their in-

fluence in the wrong direction. The Edwardian Prayer Book was revised in a downward direction. The Introit disappeared, the Kyrie became hidden within an inserted Decalogue, the Gloria was placed at the end of the service, the Exhortations were inserted after the Offertory Sentence, the Preparation was set before the Preface, the reformed Canon was broken up into fragments and inserted here and there with no thought of liturgical sequence, the Prayer of Humble Access was placed between the Sanctus and the Words of Institution, the Lord's Prayer is placed after the Communion, and the Pax Domini and Agnus Dei disappeared completely.

Much progress has been made in recent years toward straightening out this liturgical chaos, but history has repeated itself in England just as in other countries. People will tolerate almost anything other than a change in their accustomed order of worship. When the learned Lord Bishop of Lincoln, Dr. Edward King, attempted to restore the Scriptural Agnus Dei, as a testimony of faith in Christ, the Lamb of God, that taketh away the sin of the world, this became one of the seven history-making charges brought against this venerable churchman at the famous trial of 1887, when the famous Lincoln Judgment resulted.

Since we have had occasion to refer to this notorious trial in other connections, it might not be a digression to state the charges in full. Bishop King was accused of having: 1) Mixed water with the wine at Holy Communion during the service, and then consecrated it; 2) That he had turned toward the altar during the first part of the Communion Service; 3) That, during the Prayer of Consecration, he had stood on the west side of the Holy Table in such a way that the congregation could not see the manual acts performed; 4) That he had permitted the singing of Agnus Dei after the consecration; 5) That he had poured water and wine into the paten and chalice after the service, and had subsequently consumed it; 6) That he had allowed lighted candles on the Holy Table during Holy Communion when not needed for the purpose of light; 7) That he had made the sign of the cross with his upraised hand, facing the congregation, both at the Absolution and at the final Blessing. The final verdict was that the mixed chalice may be allowed, if it be done other than during the service, that

lighted candles may be used if they are lighted before the service, that the *Agnus Dei* may be sung, that the sign of the cross is unlawful.

Present day attempts at Prayer Book revision have been in the direction of a restoration of the traditional Rite that existed for centuries in the Western Church, and that is found not only in the Roman Liturgy, but in several non-Roman Continental Rites, in the Orders of Sarum, Bangor, Hereford, York and Lincoln, and (with the exception of the omission of the Canon) in the various Lutheran liturgies of Europe and America. In some instances the provisional liturgies have gone back to pre-Reformation forms. *The English Missal* and *The American Missal* are cases in point. We have in mind, for example, the third edition of the *English Missal* in which is found the old Canon. While such efforts thus far are looked upon as irregular, yet they prove that the tendency in the Church of England, and to a certain extent in the Episcopal Church in America, is in the direction of the old-time forms of worship.

The English Alternative of 1928 proposed to place the memorials of the Death, Resurrection and Ascension of Our Lord before the Oblation instead of following it, as in the Edward VI order. This new arrangement was considered more in line with early tradition. This arrangement might have placed the Invocation in the same position as in the Scottish and American forms of the service, and both the Edwardian and the Scottish influence are apparent.

The Prayer of Humble access was before the Communion in 1549, but moved to its later place in the 1552 Prayer Book. Since this prayer is said kneeling, the tender consciences of Gardiner and others feared that it might be mistaken for adoration. Just how this might be is not clear, for the prayer is plainly addressed to the Father, and it is: a) a declaration that the communicant does not trust in his own righteousness but solely in the grace of God in Christ; b) a confession of sinfulness and unworthiness; c) a prayer for the worthy eating and drinking of the Body and Blood of the Lord. It is greatly to be feared that the quasi-Lutherans from Strassburg and elsewhere, as well as Cranmer, influenced the Prayer Book in the direction of Geneva.

In the revisions of the American Prayer Book, of 1929, the Prayer of Humble Access occurs before the Communion

instead of after the Sanctus. The Lord's Prayer and its introductory sentence are after the Prayer of Consecration. The American arrangement is: Sanctus; All glory be to Thee, Almighty God, etc.; Words of Institution; Wherefore, O Lord and heavenly Father, etc.; And we most humbly, etc.; And we earnestly desire, etc.; the Lord's Prayer; the Prayer of Humble Access.

The Agnus Dei was rejected in the 1552 revision of the Prayer Book. In 1661 an effort was made to restore it, but without success. Genevan influence was too strong. It was restored in the Scottish Liturgy of 1929, and it is found in some of the provisional liturgies of the present day, both in England and America.

The singing of the Agnus Dei was always looked upon, both in the Roman Rite and in the Lutheran Orders, as highly appropriate. In it the believing Christian confesses, in the words of St. John the Baptist, that Christ alone, as the Lamb of God, is able to take away the sin of the world. The Roman Catholic, with his belief in faith and works, and the Lutheran with his stress on faith alone, agree upon the appropriateness of the Agnus Dei at this place in the Eucharist. For those of our readers who understand German, Kliefoth's voluminous *Liturgische Abhandlungen* and other such writings will provide a mine of information on this and other points. Gasquet wrote with the idea of proving that the English Prayer Book is based upon the Lutheran Kirchenordnungen of Germany, and particularly upon Brandenburg-Nuremberg of 1533, and the Cologne Rite of Hermann. Jacobs, Horn and others belong to this school. Palmer and Scudmore wrote before the time of modern liturgiological research.

While there was, without doubt, much consultation between Cranmer and the Lutheran theologians, yet it must not be forgotten that there were common sources. The Sarum Rite of pre-Reformation England did not differ greatly from the Latin Rite of the Continent. Both had access to the Mozarabic Rite, despite Gasquet's pains to prove that this was all but ignored. Certainly so important a liturgy could not be without influence.

The modern school of liturgical thought finds one of its latest expressions in the important Kerr Lectures, delivered

in 1933 at Trinity College, Glasgow, by D. H. Hislop, and published in the year 1935 in book form, entitled *Our Heritage in Worship*. Hislop shows that there were really four, not two, influences that formed the English Prayer Book. The first is found in the old Sarum Rite, and its closely associated Hereford, Bangor, York and Lincoln Uses, which are so closely allied to the old Roman Rite. The second influence is that of Quignon's Breviary, of 1535, in which reforms in rearrangement and omission of parts are found, particularly in Matins and Vespers. The third influence is that of the Mozarabic, and the Eastern Rites in general. The fourth influence is that of Wittenberg and Geneva. Hislop finds "the spirit of Luther, the expression of Melanchthon, the mind of Calvin, and even the hand of Knox in this Anglican rite," and adds, "the presence of Bucer in England cast its shadow." He believes that the influence of Hermann, of Cologne, and his liturgy of 1543, produced with the help of Bucer and Melanchthon, had a decided influence, for the Invitation, the Confession and Absolution and the Comfortable Words are drawn from the Cologne Rite. So too were the principles that Latin must give way to the language of the people, that legendary material must not be used in Christian worship, that the Psalter must be used more fully, that form and ceremony must be simplified and shortened, that the congregation must have a fuller part in the worship, and that uniformity in worship is a good thing. All these, Hislop believes, are indications of Lutheran influence. And yet, as he shows, the Prayer Book is neither Lutheran nor Reformed. It is an "Anglican Via Media," and yet has an atmosphere all its own, and a dignity of expression and beauty of language that, in turn, has had a profound influence on the English translations in the Lutheran Rites of today.

It was one of our intentions, in preparing these Studies in the Liturgy, to suggest an interplay of influence, rather than a narrow, partisan view that the Anglicans imitated the Lutheran Rites, or on the other hand that the Lutherans imitated the Anglican forms of worship. The presence of Continental material in the Anglican liturgy (material not found in either the Roman or the Sarum Rites), and the presence in the Common Service of the present-day Lutheran Church of translations taken verbatim from the Prayer

Book; as well as the construction of the second half of the Church Year on the foundation of the Feast of the Holy Trinity, rather than of Pentecost, is not without its significance.

There has been too much sharp partisanship. The fact has been overlooked that the Reformation spread through Germany, the Scandinavian countries, northern Europe, and England and Scotland. The German theologians and the Anglican divines started out with a task in common. The liturgy must be reformed. It must be freed of elements that are without Scriptural warrant. Latin must give place to the spoken language of the people. The long-drawn-out service must be shortened. The idea of oblation must be rejected, as well as all expressions that might give the impression of meritorious works on the part of man. *Sola gratia* must be stressed. The congregation must have a larger part in the service, and must not be mere lookers-on, with no other function than to sing the responses to the priests' part in the Mass. Agreeing in these things, it is not surprising that there should be a striking similarity in the result, especially with practically the same material (the Roman and the Sarum Rites) as a basis of their negotiations.

The unfortunate influence of contending factions has not been given sufficient thought. Luther often had to yield to the stress of controversy. He urged the Elevation of the Host, then permitted it to be abolished, then allowed it where it could be done peacefully, and shortly before his death allowed the Lutheran Bishop, George von Anhalt, to retain it. He looked upon such things as matters of liberty. He retained the Mass vestments, and thanked a rich benefactor in most appreciative terms for the gift of such things to himself. But, to show that such things are externals, he at least preached in his black collegiate robe, and may have celebrated Holy Communion in the same garb. Contemporary writers picture him officiating at an altar ablaze with many candles, clad in the richest of Mass vestments, chanting in Latin and German, with the Sanctus bell, and with clouds of incense. Other writers picture him in his ordinary black academic robe. Both are correct, for Luther was not a slave to externals. He could prepare the Formula Missae as a conservative order of worship, with all objectionable elements carefully removed; and with equal sincerity the

Deutsche Messe for those who felt that the Formula Missae held too closely to precedent.

Differences of opinion existed in England as well. Cranmer leaned toward Calvinism, while Latimer leaned toward Zwinglianism. The Cologne Rite, whatever its influence, was more Melancthonian than Lutheran. Bucer was influenced by Strassburg, and the other South German Rites, and these were the *via media* between the Lutheran and the Reformed. Peter Martyr's Lutheranism has always been a disputed point. Fagius died too early to exert much influence in England. The English reformers had more than one partisan group to satisfy. There were disturbances when the 1549 Prayer Book came out, for some looked upon it as too radical a departure from tradition. People rose up and demanded the Latin language because they had long been accustomed to it—just as the people of Hoxton rioted a few years ago when the Latin language was abolished. There was a strong faction who believed that the reforms of 1549 did not go far enough. To them the Edwardian Prayer Book was too Lutheran, if not too Roman. On both sides of the Channel, controversies had their influence, and concessions had to be made, usually in a direction of casting out certain things that the early reformers felt to be eminently Scriptural. Certainly there is no warrant for omitting "Blessed is He that cometh in the Name of the Lord," and singing a mutilated Sanctus. This was done because some believed these words to be suggestive of the idea of sacrifice.

Just why the Agnus Dei should meet with opposition has never been clear. The reasons given at the time do not seem to be the true ones. In Lipsky's recent book, *John Wesley*, a thought is brought out that may come near to the solution. In his early life, Wesley was converted from legalism through Luther's preface to the Book of Romans. Wesley preached Justification with all his might, and was persecuted for it. Church doors were closed against him. When he preached on the streets, mobs stoned him. He was driven from place to place, until his work began to assume great influence at Gwennap Pit, in Cornwall, where he held vast throngs in the great natural amphitheatre—a thing which seems to have escaped Lipsky's notice. Lipsky solves the curious question as to why a priest of the church of England should be mobbed for preaching the Eleventh

of the Thirty Nine Articles. He says that Justification is shocking to some people because it gives no advantage at the throne of grace to the archbishop over the sinner. The drunkard and the fallen woman are received into grace by it as readily as the man or woman who have endowed great institutions of mercy, and given their goods to feed the poor. Therefore the natural man rebels against it, when he hears Justification preached as uncompromisingly as Wesley declared it at the outset of his career.

The same is true, we believe, in all these controversies over the Eucharist. The natural man in us rebels at the idea that all are poor, lost sinners, and must needs have the grace of God in Christ. Men, and especially those with more or less education, are reluctant to cause human reason to subordinate itself completely to revelation. They crave just a little credit, even in such sublime matters as their approach to the holy Altar of the Lord. Some would modify the Real Presence because they find that they cannot explain it. Others are reluctant to cast aside good works as things meritorious before God. Yet others, in the idea of sacrifice, would find a certain satisfaction in the supposition that, after all, they are at least lending a helping hand in the matter of their salvation. Father Vernon Johnson, in his beautifully written book *The Heart of Religion*, has been unable to find in man nothing at all, and in the Blessed Lord everything. He errs in giving man the role of one who would lend a helping hand. The great success of Joseph Pedlar of Perrinwell, among the present-day Cornish people, is due to the fact that he is preaching *sola gratia* to people of simplicity of spirit, who are without the unfortunate doctrinal and intellectual inhibitions of our day.

The Eucharistic controversies in Germany and England, as well as those of our own day, might have been avoided, had men been more ready to confess their own utter intellectual helplessness in the presence of so profound a mystery as that of the Real Presence. *Hoc enim mysterium in solo Dei verbo revelatur, et sola fide comprehenditur*, as the Concordia expresses it. These golden words deserve to be incised in the reredos of every altar, rather than some of the less appropriate inscriptions that one so often finds in that place.

THE WORDS OF ADMINISTRATION

The Lutheran Kirchenordnungen generally did not depart much from tradition in regard to the words spoken by the priest when the people received the Body and Blood of Our Lord. The traditional words in the Latin Rite of the day were: *Corpus Domini nostri Jesu Christi custodiat corpus tuum et animam tuam in vitam aeternam*, or words closely related to these.

The Lutheran Rites added the words *der für dich gegeben ist*, and since Communion was in both kinds, they added *des für deine Sünde vergossen ist*, when the chalice was administered.

The 1549 Prayer Book contained a translation of the Sarum Rite to which the words of the German liturgies were added, namely: "which was given for thee," and "which was shed for thee". The resulting formula was: "The Body of our Lord Jesus Christ, which was given for Thee, preserve thy body and soul unto everlasting life. The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life."

In the revision of 1552, we find this concession to Geneva: "Take and eat this, in remembrance that Christ died for thee, and feed on Him in thy heart, with thanksgiving. Drink this in remembrance that Christ's blood was shed for thee, and be thankful." The idea of the Real Presence seems to have receded.

In the 1661 revision, there is a decided improvement, for the formula is: "The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life: Take and eat this, in remembrance that Christ died for thee, and feed on Him in thy heart by faith, with thanksgiving. The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life: Drink this in remembrance that Christ's Blood was shed for thee, and be thankful." In this form it stood until modern times.

The Lutheran Common Service of today has the following formula: "Take and eat, this is the (true) Body of Christ, given for Thee. Take and drink, this is the (true) Blood of the New Testament, shed for thy sins. The Body of our Lord Jesus Christ and His precious Blood strengthen and

preserve you in true faith unto everlasting life". The words in parenthesis are omitted in some orders of today, as well as in olden times. Kliefoth states that the word "true" is found no earlier than in the Coburg Rite of 1626 and the 1591 edition of Brandenburg-Nürnberg. Careful modern research upon this point might be a desirable thing.

CONCLUDING OBSERVATIONS

The celebrant has stood before the midst of the altar, and has faced it throughout the Preface, the Sanctus, the Lord's Prayer, the Words of Institution, and other such parts of the service. He may turn to the people at parts specifically spoken to them. In some congregations an old custom of kneeling at the Sanctus, as an act of adoration to the Son of God Himself, Who in the Eucharist gives a seal of the forgiveness of sins to the believer, is still carried out. Others prefer to stand. Kneeling here was discontinued only in those times when men excused themselves in so doing by saying that it might be interpreted as an act of devotion to the Host. This excuse is not justified, because no Consecration has taken place up to, and including, the Sanctus. The only reason is that some congregations are reluctant to kneel. This may be due to old-time prejudices, and a morbid fear of anything that deviates from the practice of the sects, and might suggest Rome. To a certain extent it may be explained by the force of habits that have come down to us from primitive days in America. Our earliest places of worship were rarely equipped with kneelers. Then, and even yet, our unsightly benches are crowded so closely together that kneeling on the bare floor is almost impossible. One cannot very well kneel when benches are less than 34 to 36 inches from back to back, and where correctly designed kneelers are lacking.

Should there be a desire to kneel for the Sanctus, there is no harm in doing so, since it is a prayer of adoration to Christ the Son of God, especially in those Rites that retain the words, "Blessed is He that cometh in the Name of the Lord." While the Sanctus begins with an ascription of praise to the Holy Trinity, yet it ends with a prayer to Him that cometh in the Name of the Lord. If the Sanctus be interpreted as a prayer, then it is not incorrect to kneel. If it be looked upon as a great hymn of praise to the Triune God

and to the Saviour especially, then it is not incorrect to stand. After all, there is wisdom in the old maxim: Stand for praise, kneel for prayer, sit for instruction.

There is no question that the Agnus Dei is specifically a prayer of adoration to the Lamb of God that taketh away the sin of the world. Here it is not incorrect to defy even the externalists, and kneel. The Agnus Dei is certainly not a joyous hymn of praise. It was rejected only by those who feared that it might lead to an adoration of the Host, rather than of the Saviour Himself. In actual practice most congregations do not kneel, either for the Sanctus or for the Agnus Dei. There are some who believe that the Agnus Dei was inserted merely as an act of continuity, so that there might be no break in the service at the Fraction. Whether one stand or kneel for prayer is an external matter, and in externals there is no need of uniformity.

Should the celebrant chant the Words of Institution, he may do so by monotoning in the Key of F or G throughout. Or, he may monotone the words in F or G, with a drop of a minor third where the actual words of the Saviour are quoted. The old setting of the Braunschweig Rite of 1528 is well-known among Lutherans, and has much in its favour.

The Lord's Prayer is chanted to several musical settings, but the ancient one has been used so widely for so many centuries that it is hard to find a substitute for it, with all due respect to the efforts of sixteenth century musicians. There is a simple, classical beauty to it that is possessed of an appeal not so evident in the slightly more florid settings. On page 34 of the H. W. Grey *Choral Service* is a good adaptation of the traditional melody to the English text. The same publishers have issued a series of little pamphlets at the small price of 15 cents each, in which this old setting is found in modern musical notation, together with the English words, as well as traditional music to the Sanctus, Agnus Dei and other parts of the service. Any of these booklets, Missa Paschalis, Missa Marialis, Missa de Angelis, Missa Dominicalis, Missa Penitentialis, etc., will have the ancient music, from the Preface onward. One may, or may not, like the "pretty" musical settings to the Kyrie, Gloria and Credo, in these publications.

The disputed question of Elevation hardly comes within the scope of this discussion. It is an external matter. If the

Lesser Elevation, recognized universally wherever the Eucharist is celebrated, is not a matter of dispute, why should the Greater Elevation provoke such heated controversies both here and in lands beyond the Atlantic? Luther is quoted by both sides of the controversy, and it is certain that he both elevated the Host and omitted Elevation at least to within one year of his death, as circumstances demanded. When men tried to make it a matter of compulsion to omit the Elevation, Luther was most emphatic in his language, and insisted that it was a matter of liberty. And yet he did not hesitate to allow its abolition, where circumstances required it.

There has been altogether too much controversy based upon sixteenth century opinions, and upon sixteenth century conditions which may or may not exist today. If such things as Elevation are used as superstitious rites, then by all means let them be abolished. But if they are used merely to proclaim by action, as well as by word of mouth, "Hear ye Christians; behold, take and eat; take and drink; this is the Body of Christ," as Luther at one time explained it; or if it is a sign to the faithful that he who performs the act believes in the Real Presence, as was once the case, then there can be no harm in it. Neither this, nor any other ceremony or manual act is to be forced upon an unwilling people by legalism. On the other hand, since such things are matters of liberty, one can hardly sanction a legalism which would make their abolishment a matter of principle, and look upon a man as ineligible because he does not observe their demands.

The fanatic has always been too ready to fall back upon the argument that certain things will offend. A stained glass window over the doorway of a church, some years ago, offended a portion of the congregation. It was merely a picture of the Lamb of God, with the banner of victory. Some were offended at it, and justified the forming of a rival congregation on the grounds that a picture of the Lamb and the banner of victory might cause the weaker brethren to bow down in superstitious adoration. It might be well to cultivate an ecumenical spirit toward brethren, and cease to be offended because somebody else says his prayers kneeling while we prefer to stand.

CHAPTER XII

THE POST-COMMUNION OFFICE

The faithful have approached the altar, where, reverently kneeling, they have been given the true Body and Blood of our Blessed Lord, to eat and to drink, for their forgiveness of sins, life and salvation. They have returned to their places, not to sit looking about while others receive, but to engage in private post-Communion devotions. After all have received, the brief Post-Communion office is begun.

THE LATIN RITE

Even in pre-Reformation days, when there was a tendency toward a lengthy service and many Collects, the Post-Communion was brief. The Mass had reached its climax, and now it draws at once to its close. In the Nürnberg Missal we find the two brief prayers *Quod ore* and *Corpus tuum*, the Versicles, *Benedicamus* and the brief prayer *Placeat tibi*. The order is very much the same today. After the two short prayers, the Versicles, the Post-Communion the *Benedicamus*, the *Ite, Missa est* and the Post-Communion Collect, the blessing is pronounced, and the Last Gospel (St. John 1, 1-14) is read.

The liturgical Post-Communion is followed, during the ferial days of Lent, by a Prayer over the People. *Ite, Missa est* is said on days on which the Gloria is proper. The *Benedicamus* and its response are said if the Gloria has not been used. The prayer *Placeat tibi* asks that the Sacrifice offered up may be pleasing in God's sight, and become a propitiation for both he who has offered it and those who have partaken of it. Since 1570 A.D. the Last Gospel is read so that the communicants, on their homeward way, may meditate upon the mystery of the Incarnation, and its relationship to the Eucharist. At Low Mass the celebrant recites with the people, in the vernacular, the Ave Maria, the Salve Regina, two Collects and three Most Sacred

Hearts. Then may follow the *Te Deum* and a closing Collect. These last devotions date from Epiphany, 1884, and were prescribed by Pope Leo XIII, except the threefold invocation of the Sacred Heart, which was added by Pope Pius X.

ADDED DEVOTIONS

Although not in any sense a part of the Post-Communion, such additional devotions as the Exposition and Benediction of the Blessed Sacrament have grown up in the Latin Church and in certain parts of the Anglican Church. It might not be a digression to mention them at this time, since they are often mistaken by non-Catholics for a part of the traditional Mass.

Exposition may be private or public. The former requires a reasonable cause. The latter is permitted at High Mass and Vespers of Corpus Christi and its octave. At other times there must be not only a just and serious cause, but permission from the Bishop as well. At a private Exposition, the door of the tabernacle is open, exposing the ciborium and the consecrated Host. At least six candles are lighted upon the altar. The cope may be worn, if desired, and incense may be used. After the closing prayers and the *Tantum Ergo*, Benediction may be given with the ciborium. At a public Exposition the Host is placed within a monstrance and exposed upon a special throne. When the priest opens the tabernacle and incenses the Sacrament, the hymn *O Salutaris* is sung. It is as follows:

O Saving Victim, opening wide
The gate of Heaven to man below!
Our foes press on from every side;
Thine aid supply, Thy strength bestow.
To Thy great Name be endless praise,
Immortal Godhead One in Three!
Oh, grant us endless length of days,
In our true native land with Thee. Amen.

After the singing of this hymn, the Litany of the Blessed Virgin is read, or an anthem to the Blessed Virgin, or a Psalm or hymn appropriate to the festival or season is sung. Then is sung the hymn *Tantum Ergo*, which is as follows:

Down in adoration falling,
 Lo, the Sacred Host we hail,
 Lo, o'er ancient forms departing,
 Newer rites of grace prevail;
 Faith for all defect supplying,
 Where the feeble senses fail.

To the Everlasting Father,
 To the Son Who reigns on high,
 With the Holy Ghost proceeding
 Forth from each eternally,
 Be salvation, honour, blessing,
 Might and endless majesty.

A Versicle, and the familiar prayer *Deus, qui nobis* (O God, Who in this wonderful Sacrament, hast left us a memorial of Thy Passion, etc.), follow. Then the Divine Praises are said, each line being repeated first by the priest and then by the people, as follows:

Blessed be God.
 Blessed be His Holy Name.
 Blessed be Jesus Christ, true God and true Man.
 Blessed be the Name of Jesus.
 Blessed be His Most Sacred Heart.
 Blessed be Jesus in the most Holy Sacrament of the Altar.
 Blessed be the great Mother of God, Mary most holy.
 Blessed be her holy and Immaculate Conception.
 Blessed be the name of Mary, Virgin and Mother.
 Blessed be St. Joseph, her most chaste spouse.
 Blessed be God in His Angels and His Saints. Amen.

The priest takes the monstrance containing the Host, and slowly and in silence, while the people continue to kneel, makes the sign of the holy Cross over them with the monstrance. The people say, in silence, My Lord and my God!

We have digressed in mentioning these devotions—as we said before, they are not a part of the Mass, but only occasional devotions at the close of it—because of fragments of them that have found their way into our own liturgies.

THE LUTHERAN POST-COMMUNION

Where the Latin Rite contained, in the Post-Communion, the prayers at the Ablutions, the variable Collect called the Communion, the Versicles, the Post-Communion Prayer and the Last Gospel, the Lutheran Rite was reduced to a Post-Communion of the following parts: The *Nunc Dimittis*, a Versicle and Response, the invariable Post-Communion Collect, the *Benedicamus* and the Old Testament Blessing.

Luther's Formula Missae of 1523 omits everything in the Latin Rite down to the Communion chant. The final variable Collect he omits, since it "frequently savours of sacrifice." Another prayer is substituted for this. Then follows the Benedicamus, and the Blessing. The Deutsche Messe of 1526 was an effort to provide a full choral service (all parts chanted, including Lessons and prayers), but in the language of the people. In its Post-Communion we find the Collect "We thank Thee, Almighty God, that Thou hast refreshed us," etc., and this Collect was destined to influence the liturgies of both Lutheran and Anglican churches.

The Brandenburg-Nürnberg liturgy of 1533 provides two Collects after the Administration, the Benedicamus and the Blessing. Bucer, who was later to play a part in the de-Lutherization of the Anglican Prayer Book of 1549, published without authority the Strassburg Mass of 1524. It has no Post-Communion other than the hymn *Gott sei gelobet und gebenedeit*, a post-communion hymn destined in later times to exceed in popularity *Grosser Gott, wir loben Dich*.

The curious borrowing of the Nunc Dimittis from the Office of Compline, and inserting it here may be traced to Bugenhagen's liturgy of 1524, Döber's of 1525, and the 1525 Strassburg Order, although it was not adopted by the more conservative Lutheran Orders for almost a century. There have been attempts to trace the Nunc Dimittis to Chrysostom's Liturgy, and Jacobs quotes an earlier authority who says, "In most Protestant churches, the entire action of the celebration of the Lord's Supper is concluded with this hymn, which the people chant on bended knees—which is a most beautiful and holy institution."

Although most modern writers praise the Nunc Dimittis as a thing singularly appropriate in this place, yet there are some who believe that it was a later intrusion, and that a meaning is forced into it in this particular part of the service, that was not intended by the inspired writers of the Scriptures.

The Collect of Thanksgiving, "We give thanks to Thee, Almighty God, that Thou hast refreshed us," etc., takes the place of the variable Collect of pre-Reformation days. It first appears in Luther's Deutsche Messe, of 1526. For

years it was proclaimed a perfect gem of a Collect, and it was cited to prove Luther's skill not only in recasting old Collects, but in writing new ones. A footnote in Gasquet's *Edward VI and the Book of Common Prayer* suggested that it may have come from the Sarum Rite of England. The Sarum Collect begins: "Gracias tibi ago sancte pater omnipotens eterne deus qui me refecisti de sacratissimo corpore et sanguine filii tui," etc.

The subject is extremely puzzling, for the Sarum Rite was one of the pre-Reformation rituals of England, and not of Germany. Modern commentators believe that the prayer could not have been written by Luther, but that some of the Latin liturgies of Germany must have contained this prayer. Another modern theory is that both the Sarum Rite and Luther must have drawn upon a common source. It is not probable that Osmund of Salisbury, in compiling the Sarum Rite of 1085 A.D., created much new material. Salisbury, or Sarum, had its libraries, and but forty miles away was the powerful abbey of Glastonbury, the Vatican of the north, with its two magnificent libraries which existed until Henry VIII sold them as wrapping paper, almost 500 years later. Certainly Osmund had access to earlier rites. Luther must have had, in the university libraries, these old service books. This is perhaps the best theory as to the striking similarity between the Sarum Collect and Luther's. Or, it is possible that a Sarum Missal was among the books in the libraries to which Luther had access.

This invariable Post-Communion Collect is found in the Common Service of today. It is as follows:

"WE GIVE thanks to Thee, Almighty God, that Thou hast refreshed us through this salutary gift; and we beseech Thee, that of Thy mercy Thou wouldst strengthen us through the same, in faith toward Thee, and in fervent love toward one another, through Jesus Christ, Thy dear Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen."

This Collect is introduced by the Versicles "O give thanks unto the Lord, for He is good," and the Response, "And His mercy endureth forever." The Collect is followed by the Benedicamus and the Old Testament Blessing, "The Lord bless thee, and keep thee," etc.

THE ANGLICAN POST-COMMUNION

The Post-Communion in the Edward VI Prayer Book of 1549 is of somewhat the same type as that of the Cologne Rite of 1543, which in turn contains the Thanksgiving Collect from Brandenburg-Nürnberg, of 1533. Dr. Hislop, one of the most recent commentators, believes that it goes back partly to Mediaeval sources and partly to the *Simplex et pia deliberatio*, published by Hermann of Cologne and written by Melanchthon and Bucer.

In the 1549 liturgy, there is a Versicle, a Thanksgiving Collect, a Versicle, the Benedicamus, the Blessing and the Last Gospel. The Thanksgiving sounds suspiciously Melanchthonian, for in 1543 he had departed from the Lutheran view of the Sacrament, and had begun an attempt at diplomatic language to satisfy the Helvetic reformers. The reference in this prayer to a spiritual eating and drinking of the Body and Blood of the Lord, and of Holy Communion as a means of spiritual fellowship, would seem to favour the theory of Gasquet, Jacob, Hislop, and other such commentators.

Among the many drastic changes in the 1552 revision of the Prayer Book, we find the Lord's Prayer placed after the Administration, as well as the Brandenburg Thanksgiving Collect and the Gloria in Excelsis. In the English Alternative of the present day, as well as in the American Revision of 1929, an attempt is made to go back to tradition in the Post-Communion.

POSITIONATING

There is nothing difficult in connection with the Post-Communion, insofar as positioning is concerned. During the Thanksgiving Collect, and during all other parts addressed to the Lord, the celebrant will face the altar. He may face the people at such words as "The Lord be with you." He may be excused for inserting the words "Let us pray" before the Thanksgiving Collect, especially if it be the custom of the people to kneel for this prayer. This Thanksgiving is traditionally said from the Epistle side of the altar, facing the altar. The Benedicamus may be said facing the congregation. At the Blessing, the celebrant signs the congregation with the holy cross, the thumb and two

forefingers of his right hand extended, to symbolize the Holy Trinity, in Whose Name the Blessing is spoken.

In mentioning the devotions that are sometimes added at the end of the Latin Mass, but not as a part of it, we stated that certain fragments have crept into non-Catholic liturgies. One of these is the popular habit of speaking of the Aaronic Blessing as the "Benediction." Benediction is, as we have shown a few pages previously, a separate devotion, and it was not taken over into the post-Reformation liturgies, although it may have survived here and there in an altered form. But the custom in so many congregations of signing the communicants with the chalice, rather than with the right hand, is certainly reminiscent of Benediction, where the ostensorium was used in precisely the same manner.

The Benediction prayer *Deus, qui nobis* is now the proper Collect for Maundy Thursday in the Lutheran Common Service. It is found in the Sarum Rite, and is found in the Latin Rite as the Collect for Corpus Christi. It too has come to us from the devotion known as Benediction. So too is the post-communion hymn, "Holy God, we praise Thy Name," so often associated with Benediction.

If the Last Gospel be read, the traditional place is at the north horn of the altar. The reading of this Last Gospel, (St. John 1, 1-14), did not come into the Roman Rite until 1570 A.D. It is really an added devotion and not a part of the traditional Mass. In Anglican congregations where the Gloria is sung during the Post-Communion, the celebrant stands before the midst of the altar.

THE POST-COMMUNION HYMN

At the close of the service, many congregations sing a Post-Communion hymn. One that is popular among Roman Catholics, Lutherans and Anglicans alike is "Holy God, we Praise Thy Name." It is most unfortunate that this fine chorale, (*Grosser Gott, wir loben Dich*) has been so horribly mutilated both as to its melody and its original harmonization, and now is associated with Keble's pietistic jingle "Sun of My Soul." With a distorted melody, with its original rhythm transformed into that of a hurdy-gurdy, and with its fine chorale type of harmony thinned out into something dreadful, it is found in practically every hymnal, set

to Keble's words, and used as an evening hymn. The Rev. Clarence Walworth has made a good translation of the correct words. The melody itself has often been attributed to Joseph Haydn. The words are, as one may readily see, a rhymed form of the *Te Deum*. There are many who deplore the fact that rhymed forms of the Christian Canticles exist. It was a temporary measure, used in the sixteenth century, and for a time it was quite the fad to set everything to rhyme—the *Kyrie*, the *Credo*, the *Gloria*, the *Lord's Prayer*, and everything else.

Here is the hymn in question. It is well worth while to find and use the old chorale form of the melody, before using it:

HOLY GOD, WE PRAISE THY NAME

1. Holy God, we praise Thy Name,
 Lord of all, we bow before Thee;
 All on earth Thy sceptre claim,
 All in Heav'n above adore Thee,
 Infinite Thy vast domain,
 Everlasting is Thy reign.
2. Hark! the loud celestial hymn,
 Angel choirs above are raising!
 Cherubim and Seraphim
 In unceasing chorus praising;
 Fill the Heav'ns with sweet accord:
 Holy, holy, holy Lord.
3. Lo! the apostolic train,
 Joins Thy sacred Name to hallow;
 Prophets swell the glad refrain,
 And the white robed martyrs follow;
 And, from morn to set of sun,
 Through the Church the song goes on.
4. Holy Father, Holy Son,
 Holy Spirit, Three we name Thee,
 While in essence only One,
 Undivided God we claim Thee;
 And adoring bend the knee,
 While we own the mystery.

Tr. Clarence Walworth (1820-1900.)

Of course any other suitable hymn pertaining to the Sacrament may be sung at the end of the service. As a rule it is a thanksgiving for the Eucharist.

CHAPTER XIII

WAS THERE A GREAT TRINITARIAN HYMN OF THANKSGIVING?

Certain writers of the present day have had much to say in regard to the subject of Eucharistic thanksgiving. They are unclear on the subject because they question the authenticity of the Words of Institution. They are muddled because they are unclear as to the collative character of the Means of Grace. They have discovered a note of thanksgiving in the ancient Anamnesis, and they believe that this might have been used as a great hymn of thanksgiving in the midst of the Communion liturgy. They are fully aware of the ancient Epiclesis, but they see in it nothing more than a sort of liturgical enacting-clause by which man can call upon the Holy Ghost to transform bread and wine into our Lord's Body and Blood. These writers have suspected that there might be a relation of the Anamnesis and the Epiclesis, but they are puzzled over it. They have been writing books and offering conjectures in regard to thanksgiving prayers, but they have missed the possible doctrinal background of it all.

If there was originally a Great Thanksgiving in the Communion liturgy, why was it addressed to but two Persons of the Trinity? If the liturgy was originally framed after the form of a Great Thanksgiving, then what is to prevent one from thinking of the Preface as a part of it? This startling conjecture, if it be true, would complete a Trinitarian hymn of thanksgiving in the midst of the liturgy. It would mean that the part which we call the Preface is not a bridge between the Missa Catechumenorum and the Missa Fidelium. The Preface would then become a great thanksgiving to God the Father, for the creation and preservation of the world, and for the gift of His only begotten Son. The so-called Canon, when shorn of all that suggests sacrifice, would become a grand hymn of adoration and

thanksgiving to the Son of God for the gift of Redemption, and for its application to mankind. The Epiclesis, so long misunderstood and lost by the Western liturgies, would become a thanksgiving to the Holy Ghost for His sanctifying work, and a prayer that we too may be sanctified, and that the Holy Sacrament may become a Means of Grace to us also.

We are fully mindful of the danger that lurks in such a theory, but we cannot shirk the duty of discussing this theory. Such a discussion is timely, because it is set forth in more or less fragmentary form by such contemporary and widely-read books as those by Dean Y. Brilioth, F. Heiler, D. H. Hislop, Miss Evelyn Underhill and several others. However, they all fail to see a correlation between the Preface and the old Anamnesis and Epiclesis. They overlook entirely the doctrinal implications of such a theory. Some of these writers are hopelessly in a muddle because they do not accept the authenticity of the Words of Institution. They look upon the entire Eucharist as a natural product of doctrinal evolution, with certain early traditions, a Markan document, a Pauline tradition, and a gradual building up of a theory of the Lord's Supper by the Early Church. Certain modernistic writers even go so far as to look upon the Last Supper as merely a Jewish evening meal, and our Lord's words, if ever spoken at all, as referring to a fond hope for a Messianic earthly kingdom, with some sort of a vague eating and drinking of the benefits of His Messianic hopes. Thus the whole subject is an unsolved riddle to many modern writers on the Eucharist.

Should the theory that there was originally a great Trinitarian Hymn of Thanksgiving in the liturgy prove correct, as some think it to be, then the reformers all failed to grasp this broader significance of the purely eucharistic portion of the Church Service. It would mean, too, that the Eastern Church, down through the ages, has had a mistaken understanding of the Epiclesis.

That the theory seems, at first hearing, to be plausible enough may be noted because of the following considerations: *a*) The introductory part of the Preface, all the Season Preface sentences and the part beginning with "therefore with Angels and Archangels," will be found to be addressed to God the Father. A careful reading of the variable Proper

Prefaces, both those usually printed in our service books and the so-called "missing" ones which we have quoted, will disclose this fact. They are addressed to the Father, rather than the Son, and they enumerate certain gifts of God for which thanks is due. *b)* The Canon itself had become so heavily encumbered with prayers of a sacrificial nature as time went on, that its original expression was no longer apparent. Where it had been a prayer of thanksgiving to the Saviour for His great work of Redemption, it later took on the sacrificial character so objectionable to the reformers. *c)* The Epiclesis, or prayer to the Holy Ghost, may not at first have been a consecratory prayer at all, but an act of adoration to the Holy Ghost for His sanctifying work in general, and an entreaty that the earthly elements in the Eucharist be sanctified also.

Should this conjecture have any basis of truth at all, then the whole Service, from the Preface to the Distribution might have taken on the character of a thanksgiving. This is apparent if we give the following short summary of Preface, Anamnesis and Epiclesis: We thank Thee, Almighty Father, because Thou hast revealed Thy Son to us, and with Angels and Archangels we adore Thee saying, Holy, Holy, Holy. We thank Thee, O Lord Jesus, that Thou didst make full and perfect satisfaction for our sins upon the cross, and didst institute this Holy Sacrament when Thou didst say, Take, eat . . . Drink ye all of it. We thank Thee, O Holy Spirit, that Thou dost sanctify and keep us, and we pray that this Bread and this Cup may become to us the true Body and Blood of our Lord.

In a different connection, Dean Yngve Brilioth, the contemporary Swedish liturgiologist, in his *Eucharistic Faith and Practice* says:

"Thanksgiving was originally so essential a part of the sacred rite that it could give its name to the whole; and it came gradually to fill the service from end to end with praise, while the eucharistic prayer remained its center. Then, step by step it was forced away from the center, as the Roman canon came to be dominated more and more by the thought of sacrifice. The process thus begun was carried further by Luther; the Formula Missae broke the connection of Preface and Sanctus, and the Deutsche Messe abolished them both, substituting for the latter Luther's

German adaptation. Thus Thanksgiving had to make way for individualism and penitential gloom, and the Eucharist lost a great part of its former glory. To recover the note of praise, and let it ring out at the central point of the service, is an ideal for the church of today to achieve. She may not refuse, on the ground that her sick condition renders her unworthy to sing that song of praise. For it is not her own worthiness for which she is called to give thanks, but God's redemptive work."

The well-known Swedish dignitary whose words we have just quoted, speaks elsewhere of Luther's great stress upon the idea that the Sacrament of the Lord's Supper is a seal of the forgiveness of sins, to the entire subordination of the thanksgiving idea, the spiritual fellowship idea, as well as the later Latin Oblation idea.

If there be any truth at all in the conjecture that the entire Communion liturgy, from the Preface to the Distribution was originally a grand paean of praise to the Holy Trinity for the work of Redemption and its application to the believer, then the conclusions are little short of revolutionary. Graff, in his *Geschichte der Auflösung der alten gottesdienstlichen Formen* makes the dismal remark that the present Eucharistic rite is but the ruin of a liturgy, a mutilation, a broken torso, a tree not capable of growth, a disintegration. If it be true that the grand climax of the liturgy was a mighty hymn of praise to the Holy Trinity for the work of man's redemption, then one would have to admit that everybody, the Latin Church, the Greek Church, the Lutherans and the Anglicans, have been trying vainly to make some sort of order out of a number of broken and mutilated fragments.

It would mean that the pre-Reformation theologians missed entirely this idea of thanksgiving, and obscured it all with an attempt to force upon the Mass the idea of a propitiatory sacrifice for the living and the dead. It would imply that the Eastern Church, even with the Anamnesis, or prayer of thanksgiving to the Saviour and the Epiclesis, or prayer to the Holy Ghost, had lost sight of the Trinitarian Thanksgiving in a misguided effort to distort the Epiclesis into a sort of enacting-clause, or prayer of consecration. It would infer that Luther and his colleagues were unaware that such a great prayer of Triune Thanksgiving ever had

existed, and that they had distorted a joyous thanksgiving for the work of Redemption into a mere didactic seal of a forgiveness already accomplished by the spoken Word. It would mean that the Anglicans of 1549 and 1552 missed the point entirely, and that their recent efforts, in the revised liturgies (the proposed Prayer Book revision of 1928, the Scottish revision, the South African liturgy, etc.), have been groping about with an assortment of parts from the Latin Rite, from Sarum, from the Eastern rites, from Wittenberg, Geneva and Strassburg, but without comprehending the great principle back of it all. We would be forced to conclude that none of us has been able to see the grand sky-line of the city itself because, as the absurd old song expresses it, we have been too busy studying its individual houses.

Such a theory is too overwhelming in its possibilities to command more than passing speculation. Not only do one's doctrinal principles, but his individual past experience, his inhibitions, his good and bad prejudices, all stand in the way of it. It is an issue, however, that must be faced. The theory has been taking shape for many years, but it is only of late that men have showed the first signs of looking at it as a whole.

Is it, after all, contradictory to any theological truth or theory? For those who look upon the Lord's Supper primarily as a seal of the forgiveness of sins, what is more appropriate than a great hymn of thanksgiving for this good gift? For those who stress the spiritual fellowship idea, as Luther did in his *Treatise Concerning the Blessed Sacrament of the Holy and True Body of Christ** (1519 A.D.) and as Anglican writers do today; there is nothing that prevents them from looking upon all this as a great hymn of praise. For those who find in the Sacrament chiefly spiritual food for the soul, as many Reformed writers do, there is nothing incongruous with a hymn of praise. But to the Roman Catholic and the Anglo-Catholic, with their stress upon their teaching that the Mass is the continual pleading of the Sacrifice of Calvary, and an offering anew of the Sacred Victim, then this theory that the Preface, Anamnesis and Epiclesis form a Trinitarian hymn of praise would be theo-

*Holman Ed., II. pp. 7-31. Weimar Ed. II. 742 ff. Erlangen Ed. XXVII, 28 ff. Walch Ed. XIX, 522 ff. St. Louis Ed. XIX. 426 ff. Clemen I, 196 ff. Berlin Ed. III. 259 ff.

logically difficult, for it would imply a sacrifice of praise and thanksgiving, rather than a repetition of the Sacrifice of Calvary.

It is not a question that may be decided by a conference paper, nor by the majority vote of any group. It involves an exhaustive study of early liturgies. The Syrian group, the Clementine Liturgy, the Liturgy of St. James, and in short the rites of the Eastern and Western Churches must be compared carefully. The writings of Drews, Lietzmann, Brioth and others must be studied critically. If this Thanksgiving theory is but a device of the liberal churchmen of our day to further their favourite device of placing man in the foreground, and to make prayer the chief thing in the Sacrament, then one must recognize this, and not be misled by it. It may be another instance of the coming back in another form of those things cast out in the sixteenth century. Where the Mediaeval churchman thought of the Holy Supper as a propitiatory Sacrifice offered by a priest to the Lord, rather than a Sacrament offered by the Lord to man, is there not a danger that this idea may appear in another form? Might not the liberal churchman stress the idea of Thanksgiving to the exclusion of other aspects of the Sacrament? Might not the unbloody Sacrifice offered up by the priest become a sacrifice of prayer and praise offered by man to God? In either case it is the hands of man extended upward in supplication, rather than the hand of God reaching downward with a spiritual gift. It is true that the reformers, as well as certain confessional documents, speak of a sacrifice of prayer and praise, but this is subordinate to the more important aspects of the matter. To them, the Gift offered by God to man is certainly much more important than anything that man can offer to God, whether the latter be called a sacrifice or a prayer.

The natural man in us is spiritually arrogant. He is not satisfied to think of himself as a poor, helpless creature by nature, nor to rely wholly upon an all-powerful Lord. He insists upon having a share of credit in the work of salvation. Early forms of the Anamnesis are a memorial of our Lord's Passion, Death, Resurrection, Ascension and Second Coming. Man, however, was not content to stand as an humble recipient of the fruits of Redemption. He

sought to have his part in it. The gift of the fruits of the earth, by the Early Church, soon took upon itself a propitiatory character. Might not this gift-giving at the Eucharist, they inquire, have some merit in it, after all? Might not it be regarded by the Lord as a sort of fine that we impose upon ourselves for the things that we have done amiss? May we not say prayers over such gifts, and consecrate them, and look upon the whole act as one of oblation? The next step was to look upon the earthly elements in the Lord's Supper as an oblation. Finally the whole Eucharist took on a sacrificial character.

The ancient Saxon church at Bradford-on-Avon is structurally sound in itself, but gradually men built so many later structures about it, and cut it up within by means of floors and partitions that nobody suspected that such a building existed at all. A clergyman, standing upon a hilltop almost a century ago, caught a vague suggestion of its original outline. Adjoining buildings were demolished, floors and interior partitions removed, and today we have it, the most perfect thing of its age that still exists. So it was with the Anamnesis. Originally a thanksgiving for the gift of Redemption, men cumbered it about with so many unrelated additions, and altered its internal character so greatly, that its original character was wholly forgotten. The prayer of thanksgiving had become a lengthy Canon, with the sacrificial idea dominating it all.

By the same process of anthropo-centric evolution, the Epiclesis might have suffered. Originally it may have been a part of the Great Thanksgiving, in which man expressed his gratitude to the Holy Ghost for His sanctifying work, and asked that this might be applied to each of us individually. Then it occurred to somebody, perhaps, to add a clause, asking that through our prayer the Holy Ghost might descend upon the earthly creatures of bread and wine and transform them into the Lord's true Body and Blood. This is all in perfect harmony with the thought-processes of man, for throughout the ages he has always shown himself only too eager to have a share in the credit of it all. By such a prayer man would become the instrument in calling down from Heaven the Holy Ghost, and working a miracle by which bread and wine become Body and Blood.

It is unfortunate that we have none of the earliest documents, quoting exactly the wording of these parts of the Mass. The late Sabine Baring-Gould, in his book *Our Inheritance*, has brought together many of the earliest forms of these prayers, so have many other writers, but we have no liturgies that go back to actual apostolic days. The early forms that still exist show the inroads of the sacrificial idea in the Anamnesis, and of the calling down of the Holy Ghost in the Epiclesis. Just what the earlier liturgies might have contained one may only conjecture.

We are quite aware that the idea of Thanksgiving suggests the Reformed, rather than the Lutheran idea of the Eucharist, and that it is more or less of a watchword of certain modern writers of the liberal school, whether they be Lutheran, Anglican or Reformed. Few of them have the correct understanding of the Means of Grace. They overlook the old ascription of Creation, Redemption and Sanctification to the Three Persons of the Trinity, and in so doing they miss the possible connection between the Preface and the Anamnesis and Epiclesis that followed it. The fact that the Epiclesis, or some paraphrase of it, later came to be placed before the Anamnesis, adds to their confusion. A reading of Drews' *Untersuchungen*, Lietzmann's *Messe und Herrenmahl*, and the books mentioned previously by Heiler, Brilioth, Hislop and others are valuable, but the question is not yet solved.

A great danger in it all is that man may lay too much stress upon the sacrifice of prayer and thanksgiving which he offers to God, and come to think of it as a sort of evangelical Sacrifice of the Mass, hence something essential that man must do, if we are to have a valid Sacrament. It is only the old idea of the Latin Mass reappearing in an altered form. Fundamentally it matters little whether the priest offers an unbloody sacrifice on the altar, or whether the evangelical parson across the street offers a sacrifice of prayer and thanksgiving. In either case it is something offered by man to God. In either case man looks upon his part as something vital, and a thing that he must do to give the Sacrament its proper validity. Perhaps we are pressing the matter too far, but the danger must not be overlooked.

The pre-eminent thought in the entire liturgy is that the Lord's Supper, Eucharist, Mass, or whatever one chooses to call it, is a gift which God offers to man. Its validity lies in the words and promises of the Lord Jesus Christ. Reformed writers and liberalists fail to see that the Sacrament is not thanksgiving only, but a means by which the individual comes into possession of the benefits of Redemption. Just as the Word not only announces the gift of salvation, but gives it to us as well, so in like manner does the Lord's Supper not only recall to our minds the Sacrifice of Calvary, but it applies the benefits of this Atonement to us as well. It not only exhibits God's grace to us, but, with the Word, it applies it and conveys it to us. The Reformed type of mind has never yet grasped the profound significance of all this. Vernon Johnson and Basil Maturin have said beautiful things about the Eucharist, but they have missed this point. Before the discussion is ended they contrive in some way to bring man into the picture, as an essential part of it, rather than an humble recipient.

It is true that man, as a recipient of God's gift, must show a spirit of thankfulness. Our response of prayer and praise is mentioned in the Scriptures, by the Church Fathers and the sixteenth century writers. But one must not go so far as to say that this response of praise and thanksgiving is the thing which gives power and proper form to the Sacrament.

One finds expressions pointing to thanksgiving in the introductory Versicles and in the Preface: "Let us give thanks unto the Lord our God," "It is truly meet, right, and . . . give thanks unto Thee, O Lord, Holy Father," etc. "we laud and magnify Thy glorious Name; evermore praising Thee," etc. We find it again in the variable parts of the Preface. In the Easter Proper Preface, for example, we find, "but chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son," etc. In the closing part of the Preface, we unite with Angels and Archangels, and the heavenly choirs in the great hymn of praise and adoration, "Holy, Holy, Holy, Lord God," etc.

The early Christian liturgy, according to Baring-Gould,* who refers to the outline given by St. Justin the

*Baring-Gould, *Our Inheritance*, p. 61.

Martyr, (†c.165), contained "a long Thanksgiving, which as we shall learn from him elsewhere, mentioned the Creation and all temporal benefits conferred on man, such as the means of well-being, the qualities of various kinds of created things, the changing seasons, and so forth; as well as the spiritual blessings given man by the destruction of his spiritual enemies through the Passion of Jesus Christ. The Passion seems to have been commemorated, and the Words of Institution recited, which part of the thanksgiving Justin considered to effect the Consecration."

Origen mentions, in the liturgy, "the Great Eucharistic Prayer, containing thanks for the promise made to man of restoration, for Redemption also."* Tertullian mentions "the Great Eucharistic Prayer, containing praise for all God has done for man."* Ignatius and Justin Martyr speak of a sacrifice of praise and thanksgiving for the creation and redemption of mankind, and the offering of this thanksgiving according to the command of our Lord Jesus.

One might cite many quotations from early writers, but these are readily available to those of our readers who may be particularly interested. An hour or so in any good public library will disclose a multitude of books, some of them of very recent date, in which such quotations occur, again and again. It would be a simple matter to quote many pages of such material.

A study, for example, of the so-called Verona Fragments will make it apparent that the Epiclesis was not originally a prayer asking that the Holy Ghost may descend upon the bread and wine, and change them to the true Body and Blood. Rather is it a prayer that the Holy Ghost may cause these gifts to be sanctified that he who receives them may be strengthened in the faith and in all truth, as, for example, these words: "Cause us to be partakers of Thy grace, that we, receiving the power of the Holy Spirit, may be strengthened and fortified in faith, and given hope of eternal life, through Jesus Christ our Lord." It was St. Cyril of Jerusalem, (†386), who is thought by some writers to have first put forth the idea that the Holy Ghost may be called down by the prayer of the priest, and descend upon the bread and wine, changing them into the true Body and Blood of Our Lord.

*Baring-Gould.

If one be justified in saying that the Preface, the Anamnesis and the Epiclesis formed a Trinitarian Thanksgiving, there is no reason whatever to insist that such a prayer, on the part of man, is necessary to give validity to the Sacrament. It may be nothing more than man's response to God's gift, in the form of a hymn of praise for the work of Creation, of Redemption and of Sanctification. However, one must not overlook the grave danger that we be tempted to look upon our Communion liturgy as a thing which will confer grace upon us by its mere outward, mechanical performance. We are not "justified by a ceremony, without a good disposition of the heart, i.e., without faith."

The glorification of man, and of human relationships, has had a profound effect upon doctrine and liturgy. This heresy flourished in the days of Renaissance and of Rationalism, and reached its zenith in our day. This shifting of stress from Christ-centered to man-centered worship is the father of all modern heresies.

This glorification of man puts human reason, not the Lord, upon the throne. It causes men to deny those parts of Scripture which they cannot understand, and makes them pickers and choosers of doctrine. It prompts them to deny the mysteries of the Virgin Birth, Baptismal Regeneration, the Atonement, the Real Presence and the Resurrection, for these are beyond human understanding. This spirit of glorification of man denies sin, for sin dims the glory of man. It denies *sola gratia* and *universalis gratia*, and finds in man a cause for his own salvation. It stresses salvation by works. It makes the outward performance of a ritual, or the hearing of a sermon, or the receiving of a Sacrament, a work of merit. It thinks of the Eucharist as a gift which man offers to God rather than a gift of God to man. It exalts the words which man speaks above the words which God speaks, hence it regards prayer as more important than the Word and Sacraments. It is the basis of all unionistic worship. It ignores the Church Year with its stress upon the Saviour, and sets up a church year centered upon man and his achievements. It sets aside the preaching of sin and grace, and stresses the preaching of human relationships. It believes in salvation by slogans. It gives publicity to men rather than to the Gospel. It is the foundation of the social-gospel

heresy, for it would save the political and social fabric, which has no soul, and ignore the individual, who has a soul.

This glorification of man, so characteristic of liberal theology, has had its effect upon liturgy. The liberalist is ritualistic, but he selects a ritual which places man in the foreground rather than God. It causes men to prefer hymns that speak of man's thoughts and feelings rather than hymns of praise to the Saviour. It substitutes exhibitional anthems and solos for congregational prayer and praise. It glorifies its Good Friday cantata and its Easter musical program, rather than the doctrinal significance of these things. It loves a church organ of the cinema sort, with its cheaply popular Vox, tubular chimes and echo. It prefers a style of organ playing that indulges in glissando, an accordion-like pumping of the swell pedal and a dragging down of diminished sevenths at the end of every hymn. Unless we drive out this most malignant of all heresies, it is useless to think of doctrinal or liturgical purity.

CHAPTER XIV

IS A REVISION OF THE SERVICE NECESSARY?

One hears much about revision nowadays. There were certain changes when the Lutheran Common Service Book appeared in 1917. These were but slight, as far as the liturgy itself is concerned. The proposed revisions of the Anglican Prayer Book in 1928, the Scottish revision, the American revision of 1929, were in the direction of straightening out the disorder of parts made by the revisers of 1552.

The structural outline of the service itself need not depart from that of tradition. One might yield to the impatient spirit of the age and make all lengthy Exhortations, and some of the longer prayers, optional parts of the service, which may be omitted under certain conditions. A few additional Season Prefaces might well be added, and the Graduals might be printed out in full in those service books where they are lacking. It would be well to unearth the few Sequence hymns and give them their original place in the service, rather than disguising them as mere hymns of praise, to be selected at random, and perhaps sung as opening or closing hymns.

The greatest need of revision seems to be in the matter of Collects and Intercessions. We would not consent to the omission of a single Collect in our present series, either of the Proper Collects or the Occasional Collects. One would welcome a number of new Collects—if they be the proper degree of doctrinal and literary merit—to suit conditions of our day. One is tired of going to service, only to pray “From the perils of the Viking raiders, from the pirates who assail our coasts, and from the ravages of the murderous Jutes: Good Lord deliver us.” Neither does the “murderous Turk” any longer threaten our western liberty.

It is really startling that the vast majority of the Collects apply so well to present day conditions, especially when one recalls the fact that they were drafted in a day when men

journeyed afoot, or at best on horseback, from place to place, and when none of the perils to body and soul of our present civilization were apparent. We are no longer living in the age of the simple cottager. New conditions would seem to demand not the rejection of a single Collect, but rather the addition of a few adapted to our present-day needs.

The British Broadcasting Corporation has done a significant bit of work in this respect. All of their systems have fifteen minutes of prayer, from 10:15 to 10:30 a. m. There is a very brief liturgy, beautifully chanted by an excellent choir. A Lesson is read without comment. A number of Collects are read, some of which are the familiar old ones, and others are decidedly of the current age. They are, as a rule, excellent in content and in dignity of expression. We would suggest that the reader send an international money order for two shillings to the British Broadcasting Corporation, Langham Place, London, W. 1, for a well-printed and well-bound book of 135 pages, called *New Every Morning*, in which these modern prayers are printed in full, and on the last two pages of which may be found a long list of other such manuals. Among the many intercessions in this book one might mention brief prayers for those in anxiety, for the blind, for those who neglect the Bible, for cheerfulness of spirit, for children, for courage, for artisans and craftsmen, for the deaf and dumb, for those suffering from the depression, for those in despair, for hospitals, doctors and nurses, for housewives, for honesty in public office, for the unemployed, for the insane, for those suffering from incurable diseases, for the Christian home, for those of small means, for patience, for the imprisoned, for protection against road accidents and for those living in the slums. We list only a few of the subjects. *Prayers Old and New*, a little booklet of 128 pages, published by the Forward Movement Commission, 223 W. Seventh Street, Cincinnati, contains many Collects that apply to modern conditions.

These are not the tremendously long, subjective, self-centered effusions of the days of pietism, but brief Collects, usually but one sentence long. One of the marked characteristics of a Collect is its brevity. Here are some Collects of the present-day sort:

For the Unemployed

ALMIGHTY GOD, the refuge and strength in every trouble; we commend to Thy watchful care all those who are in any wise distressed by reason of unemployment, disappointment or destitution; beseeching Thee to uphold and strengthen them in all perplexities and grant them a happy deliverance from all that may afflict them; through Jesus Christ our Lord. Amen.

ALMIGHTY and gracious God, Who knowest well the necessities and desires of our hearts; look with pity, we beseech Thee, upon all Thy children who may be weary and faint of spirit by reason of depression, anxiety and uncertainty; that they may be given opportunity to perform their accustomed labours in security and freedom from fear, looking to Thee who alone art able to provide for all necessities of body and soul; through our Lord Jesus Christ. Amen.

For the Lonely and Shut-in

ALMIGHTY God, Who didst send Thy Son Jesus Christ to be the Friend of those whom the world despiseth; grant Thy comfort and protection, we beseech Thee, to all those who may be disappointed, embittered or lonely, and to those who despair of Thy help, that they may be strengthened in spirit and maintained in faith; through the same, our Lord Jesus Christ. Amen.

O ETERNAL God, Who dost mercifully regard the good estate of Thy people everywhere; defend us and all those for whom we should pray, giving us patience that we revolt not against the injustices of this earthly life, but rather bear them with fortitude, and in trustfulness of Thy continuing help; through Jesus Christ our Lord. Amen.

LOOK with mercy, we beseech Thee, O Lord God, upon all who are discouraged by reason of their incompetence, their disappointments and their privations, giving them grace to put their trust in Thee; through Jesus Christ our Lord. Amen.

HEAVENLY Father, Who seest the necessities of those of lowly estate; have mercy, we pray Thee, upon the poor and needy, the homeless, the crippled and the shut-in. Bless those who suffer because of incurable diseases, and the friendless, the lately bereaved, and the dwellers in the slums

of our cities, and especially those who do not pray for themselves, through Jesus Christ our Lord. Amen.

O GOD, Creator and Preserver of all mankind, hear us as we humbly pray for the deaf, the dumb and the blind, for those who are ill-treated by others, or wrongfully suspected, or unjustly punished, that they may obtain speedy relief from their several necessities, and an assurance of Thy nearness and watchful care; through Jesus Christ our Lord. Amen.

For Those Who Travel

O GOD our Father, Who art the Protector of all who trust in Thee; we commend to Thy keeping all those who travel by land, sea or air; that they may be delivered from all the perils that beset them, and that Thou wouldst bring them safely to the haven where they would be; through Jesus Christ our Lord. Amen.

ALMIGHTY GOD, Who alone knowest the manifold and great dangers that surround us in this earthly life; let Thy protecting hand be over all those who journey on street and highway, giving them carefulness of themselves and of others, and defending them from all dangers and the peril of sudden death; through Jesus Christ our Lord. Amen.

ETERNAL God, who madest the sea, and Whose hand formed the dry land; be pleased to hear our supplications for such as go down to the sea in ships, and in faithfulness perform their calling on the great waters, that they may be kept from all harm both to body and soul, and graciously delivered from the dangers that may threaten them; through Jesus Christ our Lord. Amen.

For Those in Hazardous Occupations

GRACIOUS God, Whose providence it is to deliver man from every evil of body and soul; remember, we beseech Thee, all those who bring us comfort and safety by reason of their faithfulness in dangerous occupations, that they may be defended from all the perils of their callings, and be led to put their trust in Thee; through Jesus Christ our Lord. Amen.

ALMIGHTY God, Who art mindful of all mankind, help us to remember those whose loyalty and sense of duty is the cause of our security, that we may think of them with

gratitude, and that they in turn may ever be aware of their dependence upon Thee; through Jesus Christ our Lord. Amen.

For the Money-mad

WE ENTREAT Thee, Blessed Lord, for those who put their trust in the uncertainty of human riches, and prefer the service of mammon before all other things; that laying aside all inordinate lust for gain, they may be led to seek Thy Kingdom and its righteousness, and therein find content; through Jesus Christ our Lord. Amen.

A Collect for the Persecuted and for Prisoners

BLESS and sustain, we beseech Thee O God, all those who are misunderstood, persecuted and slandered for Thy sake; and hear our prayer for the imprisoned, and especially for the wrongfully imprisoned; that mindful of the examples of Thy faithful servants of old, they may be of good courage, and look to Thee for consolation; through Jesus Christ, Our Lord. Amen.

For Those Whom the World Ignores

LOOK with favour, we beseech Thee Almighty God, upon the obscure churches and chapels of our land, and their pastors and people. Where they are weak, strengthen them; where they are at fault, correct them; where they are beset with trials, sustain them; where they are discouraged, comfort them; wherein they are faithful, bless them; that they may not be drawn aside by outward things, but rather treasure only the spiritual gifts which Thou dost offer them; through Jesus Christ Our Lord and Saviour. Amen.

A Collect for Those in Lonely Places

LOOK with compassion, Lord God, upon those who, like Saint Andrew of old, have followed Thee, even to the uttermost parts of the earth, and in lonely places are striving to perform the tasks which Thou hast given them, that they may be aware of Thy companionship, and given the courage faithfully to perform the duties of their respective callings; through Jesus Christ, through Whom is strength and consolation. Amen.

For Pleasure Seekers

O GRACIOUS God, look with compassion, we beseech Thee, upon those who would spend this night in riotous

dissipation, that they may be protected against temptation and prevented from doing that which is evil; through Jesus Christ our Lord. Amen.

ALMIGHTY God, Who alone canst direct the will of helpless man; set our hearts at liberty from all craving for the frivolities of this present age, and build up within us, and in those for whom we would pray, an earnest desire for the better things of life, and especially for Thy teachings; through Jesus Christ our Lord. Amen.

LOOK with pity, we entreat Thee, O Lord, upon all those who are destined to die this day by reason of their carelessness or their dissipations. Have mercy upon their sin-stained souls, and forbid that they shall be cast away utterly from Thee; through Jesus Christ our Lord. Amen.

For Those Who Are Living in Sin

HAVE mercy, we beseech Thee O Lord, upon those who are content to live in wilful sin, and send them a messenger, even as Thou didst send Thy faithful servant St. John to sinful Herod; giving Thy messenger grace to proclaim, and Thine erring children willingness to hear Thy words of admonition and of promise, to the end that they may not harden their hearts against Thee, but rather be brought to repentance and godly living; through Jesus Christ Thy Son, Our Lord. Amen.

For Protection Against False Security

PROTECT us O Lord we beseech Thee, and guard us against all false security and self-righteousness, teaching us at all times so to number our days that we may apply our hearts unto wisdom; through Jesus Christ our Lord. Amen.

For Those Who Bear Witness

SUSTAIN and strengthen, we beseech Thee O God, all those who bear witness of Thee, giving them spiritual wisdom that they may declare without fear Thy holy Law, and in its fulness Thine everlasting Gospel; giving them grace that they may rightly distinguish these things; to the end that men may know Thy way of salvation and be led to eternal life; through Jesus Christ Our Lord and Saviour. Amen.

ALMIGHTY GOD, Who for the benefit of sinful man hast sent forth witnesses to declare Thy Word, give grace to all those whom Thou hast called to declare the truth, that

laying aside all wrongful ways of salvation, they may proclaim only the way which Thou hast taught us; through Jesus Christ our Lord. Amen.

For Workers in a Designated Place

ALMIGHTY and Everlasting God, Who hast ordained that through our witness-bearing many might believe; we humbly ask Thy blessing upon all those who confess Thy Name before their fellow men; but more especially do we entreat Thee for the good estate of Thy people in———and upon him whom Thou hast given grace to bear testimony in their midst; that Thy truth may strengthen them and Thy promises comfort them, to the end that they may look at all times to Jesus Christ, from Whom alone cometh salvation; through the same, Our Lord and Saviour. Amen.

For Grace to Hear the Word

ALMIGHTY God, Who through Thy Holy Spirit didst give to holy men of old the words of eternal life, and to prophets and apostles the grace to make them known to all mankind; preserve among us, we beseech Thee, Thy Holy Word, giving us diligence in hearing it, and willingness in keeping it; through Jesus Christ Thy Son our Lord. Amen.

BLESSED LORD God, Who for the good estate of sinful man hast given us the Law, and for our hope and comfort the Everlasting Gospel, give us grateful hearts that we may truly know and rightfully use these things; through Jesus Christ Our Saviour. Amen.

When a Child Has Been Born

REGARD with mercy, O Blessed Lord, the Christian mother who desireth at this time the prayers of the congregation. Receive her offering of thanks, and grant to both mother and child Thy blessing, and health and strength and faith; through our Saviour Jesus Christ. Amen.

For Those Who Are Ill

LOOK with compassion, we beseech Thee O Lord, upon all men everywhere who may at this time be enduring bodily suffering, or anguish of soul, that they may be strengthened as Thou seest that they need, and be brought to a deeper realization of Thine infinite goodness; through our Lord Jesus Christ. Amen.

O LORD, Who didst teach us to call upon Thee in every time of trouble, have compassion, we beseech Thee, upon him who desireth the prayers of his fellow Christians in his hour of suffering; that he may be strengthened as it shall please Thee, and restored to his accustomed health and strength; through Jesus Christ our Lord. Amen.

O BLESSED SAVIOUR, Who didst heal men of all manner of diseases, have mercy upon this member of Thy Kingdom in his affliction; granting him to know both the weak and sinful nature of all mankind and the gracious help that cometh only from Thee; through the same, our Lord Jesus Christ. Amen.

ALMIGHTY GOD, incline Thine ear to our supplication which we offer for the healing of Thy servant who doth require our intercessions; that it may please Thee to restore his strength, and grant that in this visitation his trust in Thee may be increased, his faith strengthened in Thy promises, and his affection set on spiritual things; through our Lord Jesus Christ. Amen.

REGARD with favour, gracious God, Thine afflicted servant who trusteth in Thee; dealing with him as Thou knowest best and as Thou willest; enabling this illness to be a means of increasing his faith and of building up an excellent and perpetual devotion within him; and to Thee, O Triune God, be all honour and glory, through Jesus Christ our Lord. Amen.

Thanksgiving for Recovery

WE THANK THEE, Almighty God, that Thou hast heard the prayers of Thine afflicted servant, who now doth offer unto Thee his sacrifice of praise and thanksgiving. Give him gladness of heart, that he may ever be aware that Thou art able to defend us against all the ills of soul and body; through Jesus Christ our Lord. Amen.

At the Death of a Christian

ETERNAL GOD, in whose hands doth repose the souls of the righteous, we humbly thank Thee for the life and example of him who now doth rest from his earthly labours. Grant him, O Lord, eternal rest, and may light perpetual shine upon him. Grant that we who mourn his departure may, through Word and Sacrament, be strengthened in faith,

and be made ready for life everlasting; through the grace and merit of Jesus Christ our Lord. Amen.

At the End of the Church Year

WE THANK THEE, O Lord, for the lives and the examples of Thy servants who have departed this life during the Church Year now drawing to its close; and as they trusted in the merits of the Lord Jesus Christ, grant that we too may look to Him alone for our hope of salvation; through the same, Jesus Christ our Lord, Amen.

For a Child-like Faith

O GOD OF WISDOM, Whose understanding is infinite, give us faith even as that of a little child, that laying aside all questionings we may be enabled with confidence to believe the things which Thou hast revealed to us in Thy Holy Word; through Jesus Christ, Thy Son our Lord. Amen.

For the Intellectually Proud

FORSAKE not, we beseech Thee O Lord, those who through pride of intellect are ashamed of Thee, and reluctant to believe Thy testimonies and to do Thy will; but rather give to them a spirit of repentance and enable them to believe in Jesus Christ and come to Him; strengthening them, and us Thine unfaithful servants lest at any time we be offended at Thee; through the same Jesus Christ Our Lord. Amen.

For Those Who Neglect the Word

O LORD, Who hast given Thy Word to enlighten and to guide all mankind, awaken we beseech Thee those who are unmindful of its benefits, that they may be truthful in their teachings and pleasing to Thee in their manner of living, through Jesus Christ our Lord. Amen.

ENLIGHTEN, we beseech Thee, O God, the hearts of all philosophers, scientists and men of letters and particularly those whose labour of their earthly calling has occupied their time and caused them to forget the prophecies and promises of Thy Word; to the end that they may be enabled by Thy grace to seek Thy Word, and to hear it with believing hearts; through Jesus Christ Thy Son, Our Lord. Amen.

A Collect for Those in Error

ETERNAL GOD in Heaven enlighten we beseech Thee the hearts of all chiliasts and errorists, and have mercy also upon thine ancient people Israel; that they may be led to know Thy Son Jesus Christ, and that a remnant according to grace may hear and be saved; through the same Jesus Christ Our Saviour. Amen.

For Our Own Shortcomings

MERCIFUL Lord, from Whom alone cometh grace; help us we beseech Thee as we make intercession for the faults of our fellow men, that we be mindful of our own shortcomings; through Jesus Christ our Lord. Amen.

Thanksgiving for God's Mercies

LORD GOD, Heavenly Father, Who dost bestow upon Thine unworthy creatures all manner of spiritual blessings; accept our humble thanksgiving that Thou hast called us from the darkness of indifference and sin to the brightness of salvation; and give us strength both to grow in faith, and in favour with Thee; through Jesus Christ our Lord. Amen.

GRACIOUS GOD, Who in the abundance of Thy tender mercy hast given us a revelation of Thy grace in Jesus Christ our Lord; we thank Thee that Thou hast vouchsafed to set aside the punishment which we have merited by reason of our grievous sins, and hast pardoned us freely, through our Lord Jesus Christ. Amen.

WE THANK THEE, Lord God in Heaven, that in the abundance of Thy love for sinful man Thou hast given Thine only begotten Son, Jesus Christ, to die for our sins, and to make full and complete satisfaction for all our iniquities; and we beseech Thee to give us the light to know it, and the gratitude to thank Thee for it; through the same, Our Lord Jesus Christ. Amen.

ALMIGHTY and Everliving God, we thank Thee that Thou hast received us through the covenant of Holy Baptism into Thy kingdom of grace; and we humbly beseech Thee so to guard and defend us that we may ever continue therein; through Jesus Christ our Lord. Amen.

ETERNAL God, Who through Thy well-beloved Son Jesus Christ didst give to Thy Church the Office of the Keys;

we thank Thee for the comforting assurance of Absolution; beseeching Thee to vouchsafe this gracious gift to all who cry in true repentance unto Thee; through the same, our Lord Jesus Christ. Amen.

Upon Entering Church

OPEN my mouth, O Lord, that I may praise Thy Holy Name; cleanse my heart from all vain, evil, and wandering thoughts; enlighten my understanding with Thy Word, and give me strength to keep it; through Jesus Christ our Lord. Amen.

At the Close of the Service

TO THE HOLY and Ever Blessed Trinity, the Father, the Son and the Holy Ghost, be ascribed praise, honour, and glory from every creature. Amen.

Upon Approaching the Altar

INCLINE my heart, O God, that by the grace of Thy Holy Spirit I may approach Thy Holy table and receive the true Body and Blood of my Saviour with a believing heart; in Jesus' Name. Amen.

O BLESSED Saviour, Who for our benefit didst institute the Sacrament whereby Thy Body and Blood are given us; grant that we may ever believe the words which Thou hast spoken, Given and shed for you for the remission of sins; and to Thee, O Blessed Saviour, with the Father and the Holy Ghost, be ascribed glory and adoration forever. Amen.

ALMIGHTY GOD, Who in this Holy Sacrament dost give us a seal of divine grace and an assurance of forgiveness, grant that we may receive it frequently with believing hearts, to the strengthening of our souls, through our Lord Jesus Christ. Amen.

After Communion

O BLESSED Saviour, grant that as I have received Thy true Body and Blood, that I may ever believe the words that Thou hast spoken, Given and shed for you for the remission of sins; to the end that life and salvation may be given me; through the same, Jesus Christ my Lord. Amen.

A Prayer of Thanksgiving

WE THANK THEE, O God, that out of grace, and for the sake of the perfect obedience and the atoning death

of Thy dear Son, Thou hast accounted them that believe as righteous in Thy sight, and hast delivered us from the just penalty of our sin; through the same, Thy dear Son, Jesus Christ our Lord. Amen.

ALMIGHTY God, Who hast given us grace and strength through the Blessed Sacrament; we thank Thee for the true Body and Blood of Thy dear Son, our Saviour, entreating Thee that it may be to us the seal of the forgiveness of sin, and an everlasting acknowledgment of our redemption; through the same, Jesus Christ our Saviour. Amen.

O BLESSED Saviour, Who by the shedding of Thy precious Blood upon the altar of the Cross, hast made full satisfaction for all our wretchedness and sin; we thank Thee that in the Holy Sacrament Thou dost give us Thy Body and Thy Blood to eat and to drink, that life and salvation may be ours; Thou Who livest and reignest with the Father and the Holy Ghost, ever One God, world without end. Amen.

A Collect for Those Who Worship

LORD JESUS CHRIST, our Prophet, Priest and King, to Whom is due all honour and adoration, give to Thy faithful people everywhere a sense of Thy regal majesty, that knowing Thee in Thy state of Humiliation, they may be mindful of Thy state of Exaltation, and ever be ready to praise Thy holy name and return to Thee thanksgiving for all Thy benefits; Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

For Peace Among Brethren

O GRACIOUS GOD, Who lovest not discord and to whom strife amongst brethren is sorrowful; give us strength, we beseech Thee, to withstand the devil and all his evil works; granting us also that in our relations with our fellow Christians, charity and gentleness of spirit may be maintained, lest by sinful pride, and wilfulness of purpose in outward things, we may grieve and offend our fellow believers and displease Thee; all of which we ask in the name of Jesus Christ, Thy Son Our Lord. Amen.

O GOD of peace and concord, Who findest no pleasure in the contentions of men, grant that we may strive only for the truths which Thou hast revealed to us, and in all

matters of Christian liberty incline our hearts to show a peaceful spirit toward our brethren; through Jesus Christ our Lord. Amen.

For a Rightful Use of the Means of Grace

GRANT, O Lord, we beseech Thee, that we may receive Thy Word with willing hearts, guiding us that we may distinguish the truth from our conception of the truth, and in all things be guided by Thee; through Jesus Christ our Saviour. Amen.

ALMIGHTY GOD Who dost deign to hallow places where Thy Word is taught and Thy Sacraments celebrated, give us both diligence in hearing and faithfulness in partaking of Thy sacred ordinances; through Jesus Christ our Lord. Amen.

GIVE US willing hearts, O Lord, lest we hear Thy Word and remember it not, or learn it but love it not, or understand it but heed it not; that at all times we may shew forth in our lives the fruits of faith; through Jesus Christ our Lord. Amen.

ALMIGHTY GOD, Who for the good estate of Thy people didst give us means whereby the benefits of the Cross might be applied to us; enable us to hear Thy Word with gladness, to confess our sins with contriteness of heart, to hear Thy words of absolution with trustfulness, and to partake of our Saviour's Body and Blood in faithfulness and joy; through the same, our Lord Jesus Christ. Amen.

For Consideration of Others

MERCIFUL LORD, we beseech Thee to strengthen us both in mind and heart, that we trust not in ourselves as righteous and despise others; that in all our relations with our fellow men we may be ever mindful of our own imperfections; through Jesus Christ our Lord. Amen.

A Collect for Forgiveness

WE CONFESS unto Thee, Lord God, that we have sinned grievously in Thy sight, and are unworthy of the least of Thy mercies; but we are heartily sorry for all the things wherein we have offended Thee, and sincerely repent of our iniquities, humbly beseeching Thee to look with grace and mercy upon us, and to forgive us through the merits of our Lord Jesus Christ. Amen.

A Collect for Spiritual Strength

ALMIGHTY God, from Whom alone cometh strength, purge our hearts, we beseech Thee, of all frivolities which tend to harm the inner life, and through the power of Thy Word and sacred ordinances give us strength, that as simple Christian believers we may love the habitation of Thy house, and the place where Thine honour dwelleth; through Jesus Christ, Thy Son, Our Lord. Amen.

For Grace to Do God's Will

LORD GOD, Heavenly Father, Who alone art able to guide our footsteps in the midst of all the perplexities of this uncertain life; give us grace to hear Thy Word, and willingness to keep it; that we, distrusting the inclinations of our human reason, may put our confidence only in those things which Thou hast made known to us; through Jesus Christ Thy Son our Lord. Amen.

A Collect for Courage

O GRACIOUS Lord God, take away from us, we beseech Thee, all needless fears, and give us to know that it is not Thy will that we should perish, but rather that we should have everlasting life; that trusting in the abundance of Thy grace, manifested in Thy Son Jesus Christ, we may be ready to stand before Him when He shall come in glory to judge the quick and the dead; through the same, Jesus Christ our Saviour. Amen.

For Protection Against Pride

REMOVE far from us, Almighty God, all vainglory and arrogance of spirit, giving us grace that we may put not our trust in the things of this passing world, nor in the works of man's hands, but rather that we may put confidence only in Thee, and in the everlasting kingdom which Thou hast prepared from the foundation of the earth; through Jesus Christ, Thy Son Our Lord. Amen.

For Seriousness of Purpose

LORD GOD, Heavenly Father, grant to us and to Thy people everywhere seriousness of spirit, that in the midst of an age of carelessness and of scoffing, we may at all times be given the strength to heed Thy Word; through Jesus Christ Our Lord. Amen.

For Gratitude of Heart

O GOD of mercy, Whose will it is that sinful man should be rescued from the just penalty of his corruption, give us grateful hearts that we may humbly thank Thee for the gift of redemption in Thy dear Son, Who alone can save us from eternal death; through the same, Our Lord Jesus Christ. Amen.

ALMIGHTY GOD, Who for the love of sinful man didst give Thine only begotten Son both to fulfill the Law and to die for us; give us grateful hearts, that being mindful of this greatest of all Thy manifold blessings, we may ever thank and praise, serve and obey Thee, through the same our Lord Jesus Christ. Amen.

For Those on the Baptismal Roll

WE THANK Thee, O Triune God, for those whom Thou hast granted the new birth in Holy Baptism, and made them members of Thy kingdom; and we beseech Thy blessing upon all, and especially upon those who have been recently baptized in our congregation, that they may be kept steadfast in their baptismal covenant; through Jesus Christ our Lord. Amen.

A Collect for Children

BLESSED SAVIOUR, Who didst hear with gladness the voices of the children in the temple, regard with mercy we beseech Thee, the children in church and school; that Thy protecting hand may ever be over them, defending them from all that might hurt them in body and in soul, for Thine own Name's sake. Amen.

For Christian Schools

LORD GOD Heavenly Father, Whose gracious love includeth little children no less than others; bless our parochial schools we beseech Thee, and all other Christian agencies wherein Thy loving-kindness and will is made known to the young, giving spiritual strength to all who teach, and willing hearts to all who learn; through Jesus Christ our Lord. Amen.

GOD of all truth, we pray Thee for our Christian day schools, that their usefulness may not be despised, nor their effectiveness hindered by reason of our lukewarmness and

indifference; praying Thee to make us aware of the blessedness of their influence, that with willingness of heart we may never cease to support and encourage them; through Jesus Christ our Lord. Amen.

BLESSED and Eternal God, let Thy protecting providence be over our elementary schools, our academies, our colleges and seminaries, that they may be guided in the way of truth and be fountains of Christain nurture; to the end that whatsoever things are true and rightful in Thy sight may be made known in fearlessness and received in faithfulness; through our Lord and Saviour Jesus Christ. Amen.

ALMIGHTY God, from Whom cometh wisdom and understanding, give strength to all professors and instructors in our schools of higher learning and in our seminaries, granting also that they who teach therein may in turn be given grace humbly to be taught by Thee; through Jesus Christ our Lord. Amen.

For Christian Publicity

GIVE courage, we beseech Thee O Lord, to all Christian editors, writers and publishers, and to all radio speakers, that by means of the printed page and the broadcasting of human speech, Thy teachings may be made known to many, to the end that the lonely and discouraged may be comforted, and the weak and erring strengthened in the true faith; through Jesus Christ our Lord. Amen.

SUSTAIN and strengthen, O Lord, all faithful pastors, teachers and missionaries, giving them willingness rightfully to employ the agencies of our present day for making known Thy teachings; that setting aside all thought of self-advertisement they may glorify only Thee; through Jesus Christ our Lord. Amen.

For a Diligent Use of the Means of Grace

ALMIGHTY GOD, Who hast given us Thy Word and Sacraments that the benefits of Redemption might be made our own, give us diligence, we beseech Thee, that we may with due frequency and with believing hearts both hear and receive the same; through Jesus Christ our Lord. Amen.

A Prayer for Increase of Faith

GRACIOUS GOD in Heaven, grant unto Thy faithful people a love for Word and Sacraments, that their faith

may be strengthened and their assurance of salvation made steadfast in Thee; that in the midst of the manifold temptations of this earthly life they lose not the hope of eternal redemption in the Lamb of God that taketh away the sin of the world; through the same, Jesus Christ Thy Son Our Lord. Amen.

A Collect for Spiritual Light

LIGHTEN our darkness, we beseech Thee, Almighty God, through the Means of Grace, that we may be led confidently to know, and fearlessly to confess that Jesus Christ is Lord and God; and that there is none other name under Heaven, given among men, whereby we must be saved; through the same Jesus Christ Thy Son, Our Lord. Amen.

For Lowliness of Spirit

O BLESSED Lord Jesus, Who didst humble Thyself to be born of a Virgin, and laid in a manger, and dwell among men in lowliness; give us, we beseech Thee, humility of spirit, guarding against seeking the praises of men or against finding in our works a cause of our salvation; so that in all our words and actions we may be led to glorify only Thee and to find in Thee alone our hope of eternal life; Who livest and reignest forever and ever. Amen.

ALMIGHTY GOD, Who alone are great and in Whose sight the haughty are contemned, protect us, we beseech Thee, against vain-glory and haughtiness of spirit, that putting aside all pride in the achievements of man, we humbly confess and truly believe that in Thee alone is all power both in Heaven and on earth; through Jesus Christ our Lord. Amen.

For Those Burdened by Sin

COMFORT, we beseech Thee, O Lord, those who are in despair because of the intolerable burden of their sins; that their repentance may be sincere, and their faith in the merits of Thy dear Son may be strengthened and sustained, through the same, Our Lord Jesus Christ. Amen.

For Those Who Have not Found the Light

ENLIGHTEN, O God, all those who profess and call themselves Christians, but who continue in the way of spiritual darkness and are unready to declare that all things needful for man's salvation have been accomplished once

and for all by Thy dear Son; through the same, Our Lord Jesus Christ. Amen.

For the Reckless in Spiritual Things

GRACIOUS GOD, Who didst send Thy well-beloved Son to rescue perishing man from the just penalty of his sin, have mercy we beseech Thee upon those who heed not Thy Gospel and its assurances, and bring them both to a due sense of their peril and a willingness to trust in the merits of our Lord Jesus Christ, Who with Thee and the Holy Ghost livest and reignest forever and ever. Amen.

For the Modernist and the Rationalist

O God of mercy, Who in the fulness of time didst send forth Thy dear Son to redeem us, turn we beseech Thee, the hearts of them that question His divinity, and lead them into the way of truth, that they may become faithful witnesses in Thy sight; through the same, Jesus Christ our Lord. Amen.

For Those Who Trust in Works

O GRACIOUS GOD, Who hast made known the way of eternal life, defend Thy people, we beseech Thee, that they trust not in their own righteousness, but rather in the blood and righteousness of Jesus Christ, in Whom alone is life and salvation; through the same, Our Lord and Saviour. Amen.

A Collect for Spiritual Understanding

STIR UP, we beseech Thee, Thy power, O Lord, and come, that through the light that cometh from Thy teachings our hearts may be prepared rightly to receive and joyously to welcome Thine Only Begotten Son when He cometh; through the same Jesus Christ Our Lord. Amen.

For Our Own Sins and Faults

ALMIGHTY God, the Source of all strength, give us a willing spirit that we may make intercession not only for the spiritual blindness, indifference and neglect of our neighbours, but much more for our own imperfect understanding and failure to do those things which Thou wouldst have us do; through the merit and mediation of Jesus Christ our Saviour. Amen.

Collects for Advent

GRANT we beseech Thee, Almighty God, that Thy household of faith may dwell in the Light that Thou hast given them, and that mindful of the witness of Thy servant and messenger John, they may look upon the face of Thine Only Begotten Son, and in Him have light and everlasting life; through the same, Our Lord Jesus Christ. Amen.

O LORD, Jesus Christ, Who at Thy first coming didst send Thy messenger before Thy face to prepare Thy way; grant that we also, as ministers and stewards through the universal priesthood of all believers, may likewise so prepare and make ready Thy way, by the turning of our own hearts, and the hearts of others, from the concerns of this life to a rightful knowledge of Thy coming in the flesh, to save us from all sin; through Thy Name, O Jesus, Who livest and reignest forever and ever. Amen.

ALMIGHTY and Everlasting God, grant us fully and without doubting to confess Thy Son Jesus Christ to be Lord and God, that our faith in Thy sight may never be reproved; through the same Jesus Christ, Whom having not seen in the flesh, yet we believe. Amen.

O GRACIOUS GOD, Who hast manifested Thy goodness and mercy to man in the gift of Thy dear Son, give us understanding that we may at all times behold Him, the only Way of Salvation, that trusting in His merits and not in ourselves, we may receive the benefits of His Redemption, the salvation of our souls, through the same, our Lord Jesus Christ. Amen.

A Collect for Christmas Eve

O GOD, Who makest our hearts to rejoice with the expectation of the coming of Thine only begotten Son, Jesus Christ; grant that as we joyfully receive Him as the Holy Child of Bethlehem, so we may with sure confidence behold Him as our Saviour; and ever more rejoice that He has come to free us from the penalty of all our sins, and to open the Kingdom of Heaven to all who in faith believe on Him; through the same, Jesus Christ the new-born Saviour, Who with Thee and the Holy Ghost liveth and reigneth now and forever, world without end. Amen.

A Trinity Collect

ALMIGHTY GOD, Who hast revealed Thyself as a God in Three Persons, give us humility of spirit that we may steadfastly believe and joyfully confess Thee as the Trinity in Person and the Unity in Substance; Who livest and reignest, one God, world without end. Amen.

These Collects for Advent and Christmas Eve are not intended as substitutes for the traditional ones. But since the General Prayer, or Prayer for the Church Universal, is a thing of considerable length, and since the rubrics permit another suitable prayer to be said at this place, we have added five or six Collects in order to suggest how the liturgical theme for the day may be summed up by means of a brief prayer which may, under certain conditions, be used in place of the General Prayer.

Since many congregations nowadays observe the Epiphany Season as a suitable time to present the missionary cause, it might be well to have a few Collects for this purpose.

Epiphany Collects

O GOD, Thou Author of never-ending kindness, grant us Thy grace that we may behold the manifestation of Thy Son's glory as it was revealed to men of old; that with faithful hearts we may be ready to spread abroad the glad tidings of salvation; through the same, our Lord Jesus Christ. Amen.

O BLESSED LORD, Who didst guide the eastern magi from their land of spiritual darkness to the light of Thine Epiphany, grant to all lands that yet remain in darkness the glorious light of Thy Gospel; through Jesus Christ, the Light of the world, and the eternal Saviour of all mankind. Amen.

O GRACIOUS Saviour, Who didst manifest Thy glory at Cana's wedding feast, be pleased, we beseech Thee, to send forth faithful messengers into those places where men neglect to honour Thee; giving them courage to proclaim Thy Name, and giving us grace to sustain them with our prayers and material support; Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

The content of a Collect or Intercession must be kept in mind. Modern devotional books are full of prayers of the informational sort. They are tedious in their length, and contain a tremendous amount of unnecessary material. Here is an abstract of a "Collect" two full pages in length, in a modern devotional publication: A number of sentences speak of the joy of the man who is offering the prayer—then a wordy paraphrase of St. John 3, 16—then a number of sentences praising the Lord for the great work that is being done by the clergy—then a lengthy expression of appreciation for the open Bible—then a few sentences of boastful assurance that our land is much superior in every way to all other lands in the matter of enlightenment—then the hope that all other nations may become duplicates of ours in every way—then a declaration that the man who is praying has the one and only true understanding of religion, and a request that the Lord touch the hearts of all people everywhere, so that they may be given the same sort of faith, the result of which, it is assumed, will bring about a golden age of faith and civic righteousness everywhere. It is a lengthy, exultant rhapsody of a self-satisfied man who trusts in himself that he is righteous, and despises others. There isn't a note of humility in the whole thing. It may be summarized in the words: I thank Thee, Lord, because my understanding of religion is so superior to that of all others; make everybody else duplicates of me. It is the prayer of a man who is very sure of himself, and very ready to confess his neighbour's sins.

Such prayers deceive many people. A Prayer or an Intercession is somewhat like a hymn. To make a list of one's personal religious opinions, and set it to rhyme, is not necessarily a hymn. Hymns of the pietistic sort, of which literally thousands exist, speak of man much more frequently than of the Lord. It is not necessarily an act of worship when one sings about himself. Neither is it a Collect or a prayer when one speaks too much about himself. The ancient Collects of the Christian Church are very brief, and almost invariably free from the personal pronoun.

Intercessions are those prayers which are asked for others. There may be two, three or more of these, as conditions requires, but their place is never before or after the Collect for the Day in the Communion Service. They may

be said at the place where the rubrics permit special prayers and intercessions. If such intercessions speak of the faults of others, it is often well to read another intercession asking that we be guarded against the same sin. Even some famous churchmen have become so diligent in praying for the sins of others that they give the impression that they themselves are spiritually infallible.

It is not necessary to say that Collects of the exhortation sort, whose intention is to rebuke the congregation, or some group or individual, have no place in Christian worship. If a congregation is at fault, the matter may be mentioned in the sermon, not in the prayer. If an individual has sinned, the proper way is to tell him his fault "between thee and him alone."

In the unhealthy days of Pietism, men came to look upon their own prayers as a means of grace. Prayer assumed greater and greater importance, the preaching of doctrinal truths all but disappeared, and Holy Communion became more and more infrequent. Men imagined that they would be heard for their much speaking, and some of the prayers in the old *Agendae* are of astonishing length. We have in mind a prayer for the Festival of Purification that fills two large pages, even though the print is small. It is a thing of vain repetitions, with voluminous references to man and his personal views.

Some of these wearisome prayers have found their way into the devotional books of the present day. It was a familiar sight, some years ago, to see an old grandmother in her chimney corner, with a thick book on her knee, reading a daily prayer two or three pages long. These tedious things, more than anything else, killed both family and private devotions.

William Feather, Esq., editor of *The William Feather Magazine* has often declared that any thought may be expressed in a few words. His exceptionally fine magazine is but $4\frac{1}{2}$ x 7 inches in size, and seldom contains more than 24 pages. He proves that much may be said in brief form, and his articles are rarely more than 400 words long.

Any of the lengthy prayers of the days of Pietism may be reduced to a sentence or two. The old Latin Collects of the primitive Church are models in this respect. Where the

Pietist requires one hundred words to express a single thought, the old Latin Collects can say the same thing in half a dozen words.

The Pietist would say: "Give me Thy grace, O most merciful and everlasting God, because Thou knowest better than we do how sorely I need thy grace, and how often I am drawn aside when Thy Word is being preached, and how often my thoughts wonder and dwell upon the things of this earthly life and I hear not. Give me grace, therefore, that I may hear. Open my ears as well as my heart whenever I read Thy Word in the privacy of my home, or whenever I hear it preached from the pulpit on Sunday. Give me grace that I may listen attentively whenever and wherever it is being preached, and help me, now, and in the future, and until the finger of death touches me and I can no longer hear."

The old Latin Collect expresses precisely the same thought: "Give us grace to hear Thy Word." Where the Pietist has required 130 words to express his tedious repetitions, the ancient Latin Collect has expressed exactly the same thought in seven words.

SHORTENING THE SERVICE

When one picks up a religious journal from Germany, he is likely to find an article urging a shortening of the church service. Scandinavian papers express exactly the same thought. In England it was a burning issue, not long since. In America we say little about it, but proceed to do it, usually by mutilating the service itself.

"I must call your attention to one thing," said a pastor only last Sunday. "Here is the altar book. I have it all marked for you in the margin. Our people want to begin promptly at ten, and close promptly at eleven, so we have arranged our service accordingly. We omit everything down to the Introit. We read the Introit, but we omit the Kyrie and the Gloria. We read the Collect and the Lessons, but omit all responses. We always say the Apostles' Creed, because it is shorter than the Nicene Creed, but if we are pressed for time, we omit that too. We have the Confessional Service if there is Communion, but we cut that down to a short prayer, a five-minute confessional address and the Confes-

sion and Absolution. We use the opening part of the Preface, but omit all Season Prefaces. We also omit all the Post Communion, and close with a very short prayer, which you will find written out in red ink on the bottom margin of the page. In this way we manage to get through in just an hour, if there are not more than 50 or 60 communicants."

Summing matters up, his service is as follows: Introit, Collect, Epistle, Gospel, sometimes the Creed, Sermon, Prefatory Sentences, Sanctus, Lord's Prayer, Verba, Agnus Dei. Certainly this drastic mutilation of the structural outline of the Service could not possibly consume an hour's time. We were at a loss to know what was to be done, but it was soon apparent. Between the Lessons the choir arose, faced the people, and sang an anthem in which groups of words were repeated over and over. At the close of the sermon there was a solo. The offerings were brought to the altar and there was a short anthem by the choir and a prayer over the offerings by the pastor. Then a long list of announcements and admonitions followed. There would be church services next Sunday, and all must spread the word that the exceedingly Reverend Ambrose Shillingworth, the noted pulpit orator, will be with us. The duplex envelopes will be given out today. Detailed explanations as to their use, and admonitions to those who refused to sign a pledge card followed. The sewing circles meet Thursday at the usual time, which is two in the afternoon, not three, as many seem to think. The choir meets every Thursday evening, although some have failed to come lately. There is a deficit, etc., etc.

Riding home on the tramcar, we made a few calculations. The first anthem must have consumed six minutes, the solo five, and the motet and prayer when the alms plates were elevated and blessed must have taken four minutes. The announcements of the invariable week-day schedule, and the various admonitions required ten minutes. Since no less than five hymns were sung, we wondered how the people managed to get through with the service in an hour and ten minutes, which was the time consumed. Fully half an hour was spent in things that were not in any way a part of the service.

We are very much in favour of shortening the service. It is a good, sound, traditional thing to do. Our sixteenth

century ancestors set us the example in such things, but in their day the problem was somewhat different. When we read that Luther, or the Scandinavians, or Cranmer, complained of long-drawn-out liturgies, we must keep in mind the various customs that had crept in. The Introit was not sung in its inspired purity, but the words of Holy Writ were padded with what is known as "farcing," or the insertion of pietistic expressions: "Unto Thee, O Lord, do I lift up my soul, Alleluia, Alleluia. Teach me, O Lord, to rejoice, Alleluia, in all the good gifts which Thou hast given Thine unworthy people. Alleluia, Alleluia. O my God, I trust in Thee. Help me to be ever mindful of all Thy goodness," etc. Other parts of the service were padded after the same fashion. An old rubric states that not more than seven Collects are to be said in succession. The number of prayers read in the course of a Mass might well astonish us today.

Our problem today is not to restore the service to its original purity by casting out the unrubrical interpolations and inserted Alleluias which were often drawn out to the extent of four or five lines of musical score. Our task is to cast out other material which has crept into the service in less happy days than ours. In the old days of liturgical decline, something had to be done to fill in the time. People were not satisfied to listen to a sermon and then go home. There was a great cry that the service must be "beautified." The first step was to increase the number of hymns from three to six. The next step was to introduce an anthem. In later times an additional solo was often added. A long list of announcements is a modern innovation, so is such foolishness as the ceremonial blessing and elevation of the "offerings," and the caricature of the very Offertory that the sixteenth century reformers found so highly objectionable on the grounds that a good work was being done by man. Where the old-time priest elevated the Host, the present-day parson elevates the coins.

The correct method of shortening a service is to do just as was done in the sixteenth century. Intrusions may be cast out. With a liturgical service it is not necessary to sing more than three or four hymns, since the Gloria in Excelsis, the Sanctus and the Agnus Dei are hymns. If the choir sings a simple setting to the Introit, the Gradual and on festivals a special Offertory Sentence, it will give that

group something to do, and will not prolong the service. The Introit will be said or sung in any case. The Gradual will take the place of the usual, unrelated anthem. The special Offertory Sentence will take the place of the Common Offertory.* The elevation of the coins, and the prayer over them and the chant or hymn stanza may be omitted, to the great improvement of the service. Announcements may be omitted entirely. The congregation may be taught to assume that there will be a service next Sunday at the usual time. What is the value of such an announcement, since nobody has spread the rumour that the service will be at an unusual time? It will be assumed that the sewing circle will meet, and the choir will practice, unless announcement is made to the contrary. And why make a congregation sit through a five-minute admonition to a dozen singers who may attend rehearsal irregularly? Why announce committee meetings to three or four hundred people, when but three or four of them are concerned? Mowbray's, Wippell's, the S.P.C.K. and others publish large, beautifully printed service sheets, with spaces for announcements for the coming eight days. A supply of 52 such sheets costs but fifty cents. One of these, posted in a frame in the vestibule, is sufficient, unless one may wish to print his notices and distribute them at the church door.

These simple measures will shorten a service by as much as twenty to thirty minutes. We have noticed that the man who must omit the Gloria in Excelsis, the Kyrie and the Gradual invariably makes it up with added good measure by inserting one or more choir numbers, a lengthy list of notices, and perhaps a prayer of the tediously long, pietistic sort.

If our hymnals and our altar books are to be revised, it is not the ancient parts of the Communion Service that need suffer. These have been revised, long ago, to the irreducible minimum. One may, nevertheless, find much that will permit revision. There is no need in reading a prayer half a page in length when a child is born, or a member of the parish dies. There isn't an intercession of that sort that cannot be reduced to five or six lines. A prayer half a page in length, for the recovery of a sick person, may be said in the following words, without the sacrifice of a single thought:

*It was not the Offertory Sentence to which the reformers objected, but the prayers which expressed the idea of oblation.

ALMIGHTY and Merciful God, extend we beseech Thee Thy accustomed goodness to Thy servant N., that it may be Thy good pleasure to deliver him from bodily pain, and restore him to his accustomed health, to the end that he may live the remainder of his earthly life in Thy fear and to Thy glory; through Jesus Christ our Lord. Amen.

In this impatient day it is not necessary to use the circumlocutions of the eighteenth century: "Almighty and everlasting God, our Father in Heaven, in Whose almighty hands are held the destinies of all thy children upon this earth, no less than all those who, in ages past, have lived and died under the watchful care of Thy never-failing and most abundant providence; Thou Who seest fit, in Thine incomprehensible direction of the affairs of man to bring us down to the grave, and then to bring us up again; let the plentitude of Thy never-failing mercy be shewn forth to thy servant N., a member of this congregation, that Thou mayest in Thy good time, whensoever it pleaseth Thee, visit, relieve, strengthen, nourish, sustain and comfort Thy servant for whose good estate Thou hast bidden us to pray. O Eternal God, Who in days of old didst sustain Abraham, and Isaac, and Jacob in their sore trials, and Who didst guide Thy children of Israel through the desert and the Red Sea, bringing them safely at last across the river Jordan, and into the promised land, the land of plenty, flowing with milk and honey; and Who didst send Thy Son, Jesus Christ our Lord, to go about healing the divers diseases of all Thy faithful people, raising up the daughter of Jairus from the dead, healing the ten lepers, giving sight to the blind and health to the afflicted and the ailing; be pleased to hear our prayers in regard to this suffering member of our congregation." This is but the preamble of a much longer prayer.

Although the General Prayer, or Prayer for the Church Universal is sacred to many people, yet it is a variable part of the service. The rubrics permit another suitable prayer to be said. It would do no harm to prepare a series of brief prayers, one for each Sunday and festival of the Church Year. These short prayers would apply the particular teaching of the Gospel or the Epistle for the day. When one is faced with the need of shortening the service, one of these brief prayers may be said in place of the lengthy General Prayer.

The slow tempo of the service, in many congregations, is a thing where improvement might be suggested. This is a fault of many congregations, both among Lutherans and Roman Catholics. The parts sung by the congregation are often drawn out unduly. Dr. John Spencer Curwen said, long ago: "Travelers in Germany know how wearisome the present slow singing is. In numerous visits to Germany, I have timed the Choräle that I have heard, and the result, when reduced to metronomic figures, is scarcely credible. For example, in a handsome, almost I might say, magnificent new Lutheran church at Bonn, I made the following notes. One verse of an eight-line long metre Choral took $2\frac{3}{4}$ minutes. In England we should get through it, at an ordinary pace, in one minute. The Choral to which we sing 'Commit thy way, O weeper,' four lines, took an average of 65 to 70 seconds a verse, which is more than twice as slow as we sing it . . . Hence one of the aims of the reformers is to introduce the 'rhythmic choral,' which means to sing the present Choräle with accent and life . . . The Choräle, as everyone knows, are sung in unison by all the voices. The broad and thick stream of sound that pours upon the ear is impressive and often heart-compelling. Enthusiasts have imagined that the German choral can be naturalized in England, but our congregational music has an altogether different spirit. Heavy and loud is the organ accompaniment, generally played from first to last on the diapasons of the Great. The harmonies are varied with each verse, but there is no change in the expression, and the level loudness from first to last is monotonous in the extreme . . . It must not be supposed that slowness is the only fault of the German choral singing. I have more than once been annoyed with 'natural seconds,' (people following the air a third below), and 'chapel bass,' (men growling the air two octaves below pitch). Confessions in plenty of the present lifeless condition of choral singing will be found in the writings of German church musicians."

The same writer quotes Herr Th. Becker, who said: "Slowly and draggingly does our Protestant congregational singing creep along, only a faint reflection of its former freshness and life. Hymns of praise and thanksgiving are sung like funeral hymns, though words and music alone suggest even to one ignorant of music a different tempo."

Even our great hymn of warfare and confession, '*Ein feste Burg ist unser Gott*' is sung on festive occasions in a manner which shows no trace of the stirring times in which it was born. In the eyes of the people, slow, dragging singing seems identical with church singing. The first task of our (Choral) Unions is to sing to our Protestant people its beautiful hymns in a lively, stirring manner, so that the people may perceive of how much spiritual aid it has hitherto been deprived."

The great Claus Harms said similar things. He went so far as to deplore the custom of playing interludes between the stanzas, and even between the lines of a hymn. Kleinert, in *Der Choral von Heute* quotes his emphatic words. Not only do such things break the continuity of thought, but they prolong a service unduly. The reader will not believe that a congregation in Germany has been known to consume exactly sixteen minutes in singing twelve stanzas of *Du Lebensfürst, Herr Jesu Christ*, including organ interludes. In America we seldom devote more than five minutes to a hymn, so that not more than fifteen or twenty minutes of our hour of worship is taken up by them. The liturgy itself may be sung or read in fifteen minutes.

When it is necessary to limit the service to one hour, which seems to be the present-day practice, one may sing three or four hymns, and then select those that are not too long. Some of the chorals of the days of Pietism are sermons set to rhyme. We may profit by the rhymed parodies written by Claus Harms to illustrate the break in continuity caused by interludes. In this manner did the valiant old foe of Rationalism show the incongruity of inserting flip-pant flourishes on the organ between the stanzas, and often between the lines of a solemn hymn.

The tremendously slow tempo of the Lutheran choral is not a Lutheran fault alone. It is Continental. One finds exactly the same situation among the German Catholics. It may be attributed partly to the slow-moving habits of the Central European, but more than likely it is a result of the huge churches of Germany and France. The German principle is one large church for all the townspeople. Even a great city of a million population has comparatively few churches, and these are usually of great size, and lined with stone. Due to their reverberations, slow singing is necessary.

Lutheran settlers of a century or two ago brought this custom to America, where churches are comparatively small, and where very few of them are lined with stone. They perpetuate the custom, where the cause for it no longer exists. It is very much like the old custom, in a little town in Ohio, where a rector shocks the people in a large city nearby by blessing the hounds each year. In the days when men had to depend upon the Autumn hunt for their supply of food for the Winter, it was formerly the custom to gather in the little church and ask the Lord to bless them, so that they might have abundant meat as a result of their efforts, just as prayers are offered today, in rural communities, for an abundant harvest. Today the cause no longer exists, although the custom is kept up. Both the slow tempo of our singing, and the blessing of the hounds, are old-country customs that have been transplanted here, where they cease to have any point to justify them.

Our church services may be shortened surprisingly, if we could learn to give quarter-notes one beat, and not two. The writer once asked an organist why the service so often ran overtime. After a few Sundays we were given a chart, in which the actual time consumed in singing the hymns, and the liturgical chants, was noted. A competent man had timed it with a stop-watch. We suggested to the organist that every quarter-note be given one beat, and every half-note but two beats, with a moderate metronome. In this manner the service was shortened five to ten minutes, and without the omission of a single part.

Much as one may favour the good old custom of using "open" notation in our hymnals, yet it gives the people the impression that every syllable must get two beats. Not only the hymns, but the entire service, takes on a slow tempo. The substitution of quarter-notes and half-notes in our hymnals, instead of the half-notes and whole-notes of the older editions, might be a worth-while thing. The custom of beheading a hymn and printing its first stanza between the treble and bass staves, is a barbarous thing that is to be avoided, regardless of what the uninformed may say. But it might be a good plan were we all to agree upon modern musical notation. Open notation is typographically pleasing, but it has played its part in slowing down our music, and making our services tiresome.

A small, cramped chancel is sure to mean a lengthy Communion service. In some instances the people must kneel on the very altar step itself, where but six or seven can be accommodated at a time. In a small, crowded chancel the delay caused by one group of people waiting for the other to leave the altar, is considerable. The proper solution is a communicants' step, with a rail, running entirely across the chancel. In a shallow chancel this may well be just at the entrance of the chancel. If the chancel is deep, this step may be eight or nine feet from the front edge of the altar. In a large church, half of the people may be dismissed as soon as they have received the Chalice, permitting others to take their places without delay.

One of the most serious relics of Rationalism and Pietism, and the age of indifferentism that followed, is our deplorable practice of infrequent celebrations of Holy Communion. A noted Scottish writer of the present day makes the startling statement that two to four celebrations a year seem to be the average. Even four to six times a year is far too infrequent, since the reformers of the sixteenth century certainly intended that there would be a celebration of Holy Communion once a week, and the old rubrics so clearly show, as well as additional celebrations on all festival days within the week. This was carried out at first, although Helvetic influence soon crept in, then the turmoil of the Thirty Years' War, then the blight of Pietism and Rationalism. In the Scandinavian countries and in England there were similar disorders. An old wood-cut shows the little table type of altar in an English church, at the worst period of indifferentism, dragged into a side room, and piled high with rubbish of every sort. In some cases where this little table took the place of the altars which had been destroyed by fanatics, these "holy tables" were kept in the lumber room, and only dragged out on those infrequent occasions when Holy Communion was celebrated. I myself have noted similar instances in the south of Germany, as recently as the year 1925. The altar space was occupied by benches for the older men, and the altar was a mere table, brought out only when needed. Charles Dickens speaks of altars that served as writing tables for the church vestrymen.

After a century or two of such disorder, the practice of infrequent Communion has taken on an air of respectability,

and men who point to the deplorable record of certain church bodies in this respect, are spoken of as pro-Romanists, and enemies of the liberty which is ours under the Gospel. In a gathering of church leaders, when the custom of infrequent Communion was mentioned, several of the older men became terribly upset, declaring that if Communion be celebrated more than say six times a year, the people will lose all respect for it. But who would advocate four to six sermons a year, lest the people lose respect for the preaching of the Word?

Infrequent Communion has a by-product in the form of a lengthy service. If the total number of Communions made by the people reaches 1200 a year, and if Holy Communion be celebrated but six times a year, it means an average of 200 communicants each time. This will prolong the service decidedly. A weekly celebration will mean perhaps 25 communicants each time, and the service is hardly lengthened at all. In reality there will be more than 25, for most congregations find that their Communion record is improved decidedly where a weekly celebration is the chief service. There is but little danger that the people will get a quantitative attitude, and look upon the outward performance of this privilege as a meritorious work.

Our rubrics might well be reworded in such a way that a weekly celebration is regarded as the normal, rather than the exceptional procedure. It can be made clear that a service which ends abruptly with a prayer and a hymn after the sermon is an incomplete service. The opinion now seems to be that this is the normal thing, and everything from the Prefatory Sentences onward is something added. The laity too often speak of the first half of the service as the "regular service," and the second half as "the Communion Service." This is highly incorrect. The regular, normal service is the Holy Communion, from the Introit to the end of the Post Communion. If it be broken off with a prayer and hymn after the sermon it is a truncated service.

P. Severinsen, the learned Danish authority, in his *De rette Messeklæder*, points out the fact that many of the old sixteenth century customs were modified to suit passing fads. For example, the traditional coloured vestments were worn by the Scandinavian clergy down to comparatively

recent times, when powdered wigs became the fashion. Certain vestments were discarded because it was found that they could not be worn with a full wig. Wigs have not been worn for many years, but the revised customs persist. In Germany, the clergy who would not yield to the emperor were compelled, as a punishment, to dress in black. This custom persists.

So it is with many of our rubrics. They hold us down to conditions that were prevalent in another age. Even typographical errors, and accidental omission of some part of the service by a careless printer, have left their marks on the Church Service. We have mentioned the early Lutheran congregations in London, and their possible influence on the Lutheran Common Service. The old Hamburg Church was erected in Trinity Lane in 1618, and the church in the Savoy in 1694. Ziegenhagen began his London work in 1722, and it was he who commissioned Muhlenberg to come to America. It is thought by some writers that the Common Service came to America by way of these London congregations. Certain local customs, and even minor omissions or substitutions may have been prevalent in London. Muhlenberg's close association with the Anglicans may have had some influence. We are speaking, of course, of the English translations previous to the 1888 revision.

LITURGICAL PROSE

In the chapter on the Collect we have spoken of rhythmic prose. Modern attempts at improved translations have not always proved successful in this respect. It is generally believed that the beautiful cadences of the Prayer Book translations are due to a successful observance of the *cursus*. This depended upon three forms of accent, the *planus*, the *tardus* and the *velox*.

In the *planus*, the accent falls on the second and fifth syllables from the end. The Prayer for all Conditions of Men is noteworthy in this respect. Observe the *planus* in the following expressions: "we humbly beseech Thee," "by Thy good Spirit," "call themselves Christians," "fatherly goodness," "unto all nations." These expressions have the rhythm of poetry, with the accent on the second and fifth syllables from the end.

The *tardus* has its accents on the third and sixth syllables from the end. The following are examples: "such as be sorrowful," "serve Thee in holiness," "prayed for his murderers." These are from the Litany Prayers, and the prayer for St. Stephen's Day.

The *velox* has its accents on the second and seventh syllables from the end. The following examples will make this clear: "rise to the life immortal," "people which call upon thee," "lose not the things eternal."

Cranmer and his associates used these devices with discretion. Most authorities say that liturgical prose must not fall into the familiar rhythm of modern poetry, nor must any phrase end with an accented syllable. However, the Prayer Book translators used both. From the Litany Collects alone one may note: "despisest not the sighing of a contrite heart," "whensoever they oppress us," "in Thy holy Church." From the grand Prayer of St. Chrysostom one may cite: "to make our common supplications unto Thee," "where two or three are gathered together in Thy Name," "desires and petitions," "be most expedient for them." These examples might be prolonged indefinitely. The last word has not been said by any means, and much patient research remains to be done before our age discovers the secret of the emotional beauty of these translations. Perhaps their very freedom from any one mechanical fixed form has somewhat to do with it.

CHAPTER XV.

SOME PRACTICAL OBSERVATIONS

We have attempted in this volume to show that the Church Service, as we know it today, is not a new thing. It developed gradually, beginning with the Early Church, through the Middle Ages, and then, at the time of the Reformation, certain changes took place. Of the nature of these, we have already spoken. Today the ancient Church Service is found in nearly all of its essential parts, barring the Canon, in the Latin, the Lutheran and the Anglican denominations. If the reader will take a large sheet of paper, and note the main parts of the present Roman Catholic Mass, the Lutheran Communion Service and the Prayer Book Communion Service in parallel columns, he will note a striking agreement, for each of the three has its roots in a common source. The Lutheran Service lacks the Canon as it existed in Mediaeval times, although in March, 1938, the Rev. B. von Schenk published an Order of Service with a restored Anamnesis and Epiclesis. The Prayer Book Service has the Gloria in Excelsis as a post-Communion hymn, and lacks the Introit, but recent revisions and alternative orders point to a restoration of the traditional order of Introit, Kyrie, Gloria, etc., at no distant date.

We have discussed, in the foregoing pages, a service with a very moderate form of ceremonial, because elaborate ceremonies are the exceptional, rather than the current type. The service may be made dry and uninteresting by the objectional habit of dragging out the music in a lifeless fashion. Those parts which are in the form of prayer ought to be sung softly, and perhaps a little slowly. Those parts which are in the nature of praise must be sung joyously, and at a moderately rapid tempo. If the singing be too rapid, one loses the importance of the words. If too slow, the same will happen, for one becomes listless, or else must make a special effort to adjust himself to the unduly slow tempo of the singing. An excellent rule is this: *Sing each part of the service*

at exactly the proper tempo that one might use in good reading. The service is likewise made monotonous through the lazy habit of failing to observe the flexible parts of the service.

Every service may be divided into the fixed and the variable parts. These flexible parts are: the Introit; the Collect; the Epistle; the Hallelujah; the Gradual, the Sequence, if any; the Gospel; the Offertorium; the seasonal Preface. These parts are called the Propers, or movable parts of the service, and they change, together with their music, if any, with the changing seasons and days of the Church Year. To neglect this matter is certain to make the service monotonous and uninteresting. As a good joiner will know just where to get various kinds of fine woods, so the pianstaking pastor knows where these Propers may be found, and he will use them. The same is true of the organist and choirmaster.

In this respect the old Latin Rite was entirely distinctive. The service is regulated by the church calendar. The Eastern liturgies are invariable. The four Sundays in Advent prepare one for the coming of the Saviour. Christmas is the glad Festival of the Nativity. Epiphany, twelve days later, celebrates His manifestation to the Gentiles. The Sundays following Epiphany speak of manifestations of the Saviour's glory, and each one has a missionary application. Lententide prepares one for Easter. Holy Week presents the Suffering Saviour. Easter commemorates His glorious resurrection. And so it is with the entire Church Year. Its purpose is to present the life of Our Lord, and His Person and work in an orderly fashion.

Much of the value of this is lost by pastors who are too busy with less important matters to find and use the Propers mentioned in the second paragraph above. These are of greatest value, for each Sunday and feast day has its theme, and the Propers repeat it over and over. Some pastors protest that a congregation cannot be expected to sing a different Introit every Sunday, as well as a different Gradual, and perhaps a special festival Offertory. We agree. Let the choir sing these things. That is why we have a choir. Certainly it is better to sound forth some theme bearing upon the life of our Saviour than to sing an Ella Wheeler Wilcox type of anthem.

Should the question arise as to what parts may be taken by the choir alone, a good rule is as follows: Let the choir sing any of the Propers which may require singing, and let the congregation and choir sing or say all the fixed parts of the service. A congregational rehearsal now and then, conducted at the close of an evening service, will do much to encourage good congregational singing of the liturgy.

One is frequently asked: Should Holy Communion be celebrated in the evening, what service shall be used? Self evidently the same service that is used for a morning celebration of Holy Communion. It is highly incorrect to begin with a Vesper Service, or a part thereof, and then attach a fragment of the Communion Service to it, as an apparent afterthought. It is a misnomer to say The Morning Service, or Holy Communion. It ought to be called simply Holy Communion, or possibly the Plain Eucharist, which last term distinguishes it from a Choral Eucharist, which means that all parts are chanted throughout, from the Introit to the Blessing. A Solemn Choral Eucharist is a Communion Service in which a pastor and two assistants take part, one of which assistants must be a clergyman. They are called the Celebrant, the Deacon and the Subdeacon, and all parts of the service from the Introit onward are sung by the clergy and people, whether there be much or little ceremonial. Even at a plain service, the clergyman is properly called the Celebrant.

One need hardly say that a Communion Service ought not to be mutilated by omissions or unrubrical substitutions. At a Communion Service, the anthem must be an integral part of the service, if it be sung at all. That is, it may be an Introit, a Gradual, a Sequence, or an Offertorium, sung as an anthem. Unrelated anthems are hardly in good taste at best, certainly never in a celebration of Holy Communion.

The accompaniment to the Church Service ought always to be strictly modal. To use an organ accompaniment that is made "pretty" by means of chromatic notes or chords, is not only untraditional, but highly objectionable. Certain modern arrangements of Tallis, and even of Merbecke, are not permissible unless purged of these evidence of reformed subjectiveness. To indulge in glissando, or trills, or the

tremolo stop, or registrations of a cloying character certainly can only mar the dignified, classic beauty of the service. Organ accompaniment must be light, and a booming Pedal registration is objectionable. The lighter tones of the Diapason family and their harmonic stops, and mild strings may be used, but heavy flute tones are to be avoided in the accompaniment of the service.

For those who desire a brief, excellent collection of the old, churchly Psalm Tones, to which Introits, Graduals and Offertories may be sung by a volunteer choir, Dr. Lester Groom's *Accompanying Harmonies for the Plainsong Psalter* published by The H. W. Gray Company, New York, is as good a book as any. For a fuller treatment, Arnold's *Plainsong Accompaniment* will give one the various tones, with a rich variety of harmonization. But let it be remembered, in any case, that chromatic harmony, in the case of liturgical music, is forever to be avoided.

Certain parts of the service are fixed, and may never be omitted. In such cases the rubrics use the word *shall*. "Then shall be sung or said the prayer that followeth." Other parts are optional, and may be omitted if the occasion, and local circumstances require. Here the rubrics use the word *may*. "Then may be said the following prayer, or any other suitable prayer." The amateur will believe that each part of the service is an inflexible thing, and that there is but one correct way of singing it. Congregations easily fall into this error, and the day will come when any innovation arouses instant and vehement dissatisfaction. As one learns more and more about the church service, he will see that it is a thing of almost unlimited flexibility, and that it is impossible to construct a liturgical straight-jacket and expect every parish to submit to it.

THE THREE VOICES

The old church rubrics speak of three "voices" which the clergyman is to use in various parts of the service. They are the low voice, the audible voice and the loud voice. Certain parts of the service, such as the Confiteor and Absolution, are read in a low voice. This does not mean that the pastor must use a low pitch, such as the key of C, but rather does it refer to the intensity of his voice. The audible

voice, used in reading the greater part of the service, is the normal speaking voice, easily heard in every part of the church, and yet is not loud. The loud voice is reserved only for such parts of the service as "Glory be to God on high!" and generally for the Introit, if it is the custom of the pastor to read it.

The clergyman will determine just which parts of the service are to be read in each of these three tones, and he will vary the intensity of his voice to suit the words.

Some of the old rubrics state that certain things are to be said "in secret." This means that the pastor, and occasionally the congregation, will say certain parts of the service in an inaudible voice. Certainly it is not necessary for the clergyman to say or sing the parts of the service normally taken by the people. It is hardly a becoming thing for him to act as music leader, and urge the people on in those parts of the service which are clearly theirs, rather than his. During such parts of the service, he may turn to his altar-book and read inaudibly any prayers or intercessions that circumstances may require, rather than standing idly at the altar, gazing over the congregation.

The congregation ought to say in secret certain parts of the service that are read by the pastor alone. They may turn to the Collect for the Day, and other such propers, and say them inaudibly with the pastor, as he reads, or chants, them in an audible voice.

Pastors Bergen, Wismar and others have published the traditional music to the Introits in sheet music form, and have issued the old, standard settings to other parts of the service as well. These may be had by writing to the Rev. A. Wismar, Ph.D., 419 W. 145th Street, New York. The music to the Preface, Versicles and Season Prefaces is published in the form of a pamphlet, which may be had of Mowbray's, or any of the other London church supply houses.*

GHOSTS ABOUT THE ALTAR

Fortescue says that the ghosts of the Deacon and sub-deacon hover about the altar, even at the simplest and plainest celebration of the Eucharist. By this he means that

* "The New Order of Proper Prefaces" with music, 16 pages, 15 cents.

we do things, even in the simplest of services, that are remnants of the pre-Rationalism days, when our forefathers were ritualistic. Even the parson in a black robe and white bands, with a chalice, paten and flagon of Early Victorian type before him, is very careful always to turn with his right side toward the altar, except at the final blessing, when he may make a complete turn. Fortescue shows that this was an old rule which arose out of the principle that the celebrant must never turn his back to the deacon. If he remembered to keep his right hand toward the altar at all turns, he would never turn his back to the deacon, wherever the latter might be positioning.

It is always considered the last word in correctness to read the Epistle from the south horn of the altar, and the Gospel from the north horn. This is an echo of olden times, when the Epistle was read from the steps of the south ambo, and the Gospel from the steps of the north ambo in the church. This ghost is not objectionable.

In some of the older parishes, the parson sometimes closes his sermon, and says immediately, "Having now heard the Word of God, let us humbly kneel and make confession of our sins." The General Confession and the Absolution follow. This is a curious ninth century custom that came into Germany from the south, then spread to Gaul and finally to Rome. It was taken over by the German reformers, and is found in some of the German liturgies. It is standard practice in the Anglican Church to say the General Confession and the Absolution after the sermon. It is still done in the Roman Church at Pontifical High Mass. This custom is but another ghost of the past that hovers about the altar.

Yet another one is the dreadful habit of playing soft music, of a highly sentimental sort, during certain prayers, during the reading of the Creed, and in some pathetic cases, during the Words of Institution. This is reminiscent of a very bad period of liturgical decay in the Roman Church, when the choir was allowed to sing all manner of related and unrelated numbers, to fill in time during the priest's prayers at Low Mass. It is a ghost that might well be laid. Not long ago a choir sang "My Jesus as Thou wilt" to the highly sentimental tune found in some hymnals, which is none

other than the overture to Weber's *Die Freischütz* opera. This was done as the people received Holy Communion. This was followed by the hymn-tune "Gottschalk," which was originally a secular melody glorifying an illicit love affair!

Even the anthem, sung between the Epistle and Gospel, and considered so vital in many congregations, is another liturgical ghost. In olden days the Gospel was read from the ambo, which was often well down toward the middle of the nave. The priests and their assistants had to retire to the sacristy, get lighted candles, the Lectionary and the incense, and go in solemn procession to the place where the Gospel was to be read. The book had to be incensed and kissed, and the acolytes had to group themselves about with their lighted candles or torches, symbolizing the Light of the Word. To cover up the delay while the procession was forming, and then moving to its station, a number was sung here by the choir. We have done away with the Gospel Procession in most of our parishes, but choir music here is still essential in the minds of many people. They remind us of the farmer who put a hay-loft over his garage, long after he had sold his last horse.

The chanting of the Introit is another liturgical ghost but one that we might guard with care. Originally the Introit was a Psalm, sung by the choir in order to fill in time while the clergy and their attendants entered the church in procession, and moved up to the altar. As time went on, Introits were shortened to an Antiphon, a Psalm Verse and then the Antiphon again. Care was taken that the Introit announced the grand theme for the day. Today there is no Eucharistic Procession in the majority of churches, but the Introit is still sung. In those peculiar parishes where the pastor must do everything while the people sit back and look on, like Longfellow's village blacksmith who enjoyed matters when the parson not only preached, but prayed for him as well, while he did nothing—in such parishes the pastor reads the Introit. By all tradition this belongs to the choir, not the parson. The custom of the pastor reading it is yet another ghost, for it is a relic of the pioneer days when the parson had to do everything, even to playing the organ for the hymns. The Introit must be retained, by all means, for it is the key-note to the whole service. Even the name of

the Sunday is often the name of the Introit: *Invocavit, Reminiscere, Oculi, Laetare, Judica, Palmarum*, all these are derived from the opening words of the Introit.

Another absurd ghost is the procession of the choir, before and after the service. Originally this was a procession of the priests and their assistants. They met in the sacristy, or in some other appointed place, and walked slowly into church in procession, the choir singing the Introit as they came. They did this so that all might be at the altar at the appointed time, with no stragglers hastening in a minute or two late. If one is indulging in a ritualistic service, with the verger, the altar boys, the thurifer, the book-boy and everybody else in solemn procession, then it is quite the thing to do, as the Introit is being chanted. But to dress two score women and half a dozen men in priest's garments, and then step and jerk one's way altarward, while a youth in white gloves carries a processional cross, his right elbow extending sidewise at right angles to his shoulder, palm toward the altar, and fingers about the standard of the cross, while the choir and congregation sing "Fling out the Banner, let it float"—none of this constitutes a liturgical procession. It is cheap and tawdry, and a vulgar burlesque of what was, in more devote days, a dignified ceremony. Anything that smacks of swagger, and the exalting of the individual, is in bad taste. In some of the most extreme of the ritualistic churches in England and on the Continent, the procession of clergy enters quietly, each man with downcast eyes, and humility of bearing.

The chancel choir, so enormously popular in America, is another ghost. It harks back to the days when the monks sat in stalls turned choir-wise, to distinguish them from the lay-people, who either stood, or else sat altarwise. The monks, filing out silently, two by two, heads bowed and hands folded across the chest, suggested to somebody the idea of a chancel choir. This type of choir appeared both in England and America. The day came when not enough men could be found who were willing to dress in priestly raiment and stalk up the aisle while they sang "On Our Way Re-joicing." Thereupon an eccentric Anglican named Haweis, dressed the young ladies of the parish in men's clothes, (cassocks and surplices), and allowed them to enter the church in procession. There was an enormous outcry at the

time, but the Haweis choir idea found a warm welcome in America. Today no cathedral, and no parish church except now and then some poor little country parish, would think of a Haweis choir in England, where it originated. In America it is considered most essential.

Times are changing. Many of the latest and finest of the new churches in England have made no provision for a chancel choir. It is refreshing to go into a church such as the new St. Saviour's at Eltham, and find a spacious chancel, entirely free of obstructing choir stalls. The old English and the Continental west choir, either on the main floor of the nave, or in a choir loft, is gaining ground rapidly.

ALTERNATIVE CUSTOMS

Much of the lively discussion, and difference of opinion that is caused whenever the subject of public worship is raised, may be avoided if it be remembered that there are very frequently two or more correct ways of performing certain parts of the service. As we have pointed out, there are perhaps twelve ways of using the Introit alone, each of which is entirely proper. Local conditions will determine the way best adapted to the particular congregation. There are several ways of singing the Kyrie, any one of which is correct.

Uniformity is the cry of the uninformed and the man who is unwilling to investigate. A certain uniformity of the printed liturgy itself is desirable, but one cannot hope for uniformity in details. A parish with a good choir can sing all the Propers, while the church without a choir must be content to have the pastor read them. One cannot, in a little parish church with a cramped chancel, ape the ceremonial of a great cathedral. But in all cases the printed liturgy may be carried out without mutilation. We must learn the distinction between the printed liturgy and ceremonial. Liturgy means the printed page of our prayer books, where the various parts of the service are arranged in orderly sequence. Uniformity is lost the moment we depart from the age-old sequence of parts. Ceremonial pertains to our way of using the liturgy. There are many alternative ways of singing or reading each part of the liturgy.

Variety is often a desirable thing. Some of the most ritualistic of parishes, such as All Saints' Margaret Street and St. Alban's Holborn may have vestments, music and ceremonial at the chief service on Sunday, but three or four very simple services on each week day, at which there is often neither music, vestments nor any ceremony whatever. This ideal condition satisfies people of every taste. We have seen as many as 47 different services announced on the service-sheet posted in front of All Saints' Margaret Street. All of these were to be held within a period of eight days. There was an hour that could suit everybody, and a type of service for every temperament. These ranged from a devotional half hour, with only Scripture reading, prayer and a brief meditation to a Solemn Choral Eucharist. Such an idea might well cause consternation in America, but overseas it is quite possible, and seems to work out very well. There is no need of preparing for ourselves a ritualistic bed of Procrustus, and demanding that everybody fit it. In liturgy there may be uniformity, but in ceremonial the utmost liberty is permissible.

The story of Christian worship is much the same in almost any country. Pietism, Rationalism, liturgical decline and liturgical restoration appeared in turn at about the same times in Germany, Scandinavia and in the British Isles. The names may have differed, but the spirit was identical. One may read a history of those sad days of doctrinal and liturgical deterioration, and be compelled to look at the title page to discover which country is being pictured. Sweden and Norway stemmed the tide more successfully than their neighbours, as far as externals are concerned. Miss Underhill says, in her recent book, *Worship*:

"Lutheran worship reveals its quality and homely earnestness more fully in those wooden churches of the Norwegian valleys, till recently shut off from much contact with the outer world; where Sunday service is still the center of the local religious life. The church, with its carved and painted rood-screen, reredos and pulpit, its rows of dumpy and brightly coloured angels and saints, the great gilt candlesticks and sacred vessels on the altar, the handwoven towels placed ready by the font, has a homely, hand-made welcoming, curiously primitive air. It is in all its parts a local creation, made by a simple people and adorned accord-

ing to their skill, for the worship of God and the dispersion of His Sacraments. The service is at once traditional and evangelical."

Both in the European countries and in America there is a return to the original, pre-Rationalism idea of a weekly celebration of Holy Communion. In a great many Anglican parishes this has been achieved. *The Church Guide for Tourists* shows a surprisingly large number of parishes where this has become the normal practice. In the Scandinavian countries and in some parts of Germany, the same is rapidly becoming the case. In America many Episcopal parishes have their weekly Communion, but here there is an unfortunate tendency to regard Morning Prayer as the chief service, and Holy Communion either an early or a later service. Certain Lutheran church periodicals have been diligent, of late, in urging a restoration of the Post Reformation practice of weekly Communion at the chief service. In every country these worthy measures have met with opposition. Men are not easily thrown out of their liturgical ruts. Men of singular sanctity of spirit have protested, in every country, that a weekly celebration of the Eucharist tends to cheapen it, and rob it of its great solemnity. Other men, equally devout of spirit, have replied that a weekly preaching of the Word has not tended to make it commonplace, or rob it of its value to the Christian; and that both the Word and the Sacraments are Means of Grace, and intended for man's use.

The late Andrew White McCollough, Esq., has left us a beautiful pen-picture of a Communion Service as it was celebrated some eighty or more years ago by the Presbyterians of Western Pennsylvania. He says:

"A Communion season at Mount Nebo, when I was a boy, consisted of services on four days, beginning on Friday and ending on Monday. These sacramental occasions occurred semi-annually, and were known as the "Spring" and "Fall" Communions. They were solemn occasions, and the services most impressive, especially to the older members of the congregation. The gravity of the memorial sacrament awed even the thoughtless and the giddy into a reverent and serious state of mind. Work on the farms was suspended or greatly abridged during all the services; and on the Sabbath the entire congregation would be in attendance,

so that the old stone church was crowded to its utmost capacity; and, at times, was not large enough to accommodate the congregation with the added visitors from neighboring churches. I have seen the overflow gathered under the great oaks, in front of the church, where they remained orderly and attentive auditors, during the long services. It was indeed a 'solemn public assembly' of worshipers, and the services were made the more impressive by the solemnity of the minister's address to the communicants, before surrounding the table, and after the emblems had been distributed. A long table with its immaculate linen filled the main aisle. While a few stanzas of the hymn, 'beginning, 'Twas on that dark, that doleful night, When powers of earth and hell arose,' were being sung, the communicants, led by the older families of the congregation, quietly arose from their seats, and reverently filed to places on the benches on either side of the table, singing as they went. As soon as they were served with the bread and wine by the elders, they arose, and returned to their pews, while others in turn took their places, and so on, until all the members had partaken of the elements, and the Supper. Closing my eyes, I can see the fathers and mothers and their sons and daughters, gathering around the long table, on those beautiful May and October Sabbaths, in solemn procession, as in the far-away years, when I sat an interested and sober boy-spectator, on the communion occasions at old Mount Nebo. How long that seems and how different the method now!"*

It is a beautiful description. And yet what right have we to say today that the impressiveness of such a service depends upon its infrequency? Attorney McCollough did not say such a thing, nor should we. Were the Word of God preached but twice a year, in the Spring and in the Autumn, we would undoubtedly have crowded churches, but the efficacy of the Word would not be increased in the least, because of its infrequency. So it is with the Sacrament of the Lord's Supper. Infrequent celebrations may mean a crowded church, but that is all. The power that is in it is of the Lord, and is not a thing which man may regulate by the calendar. After all it is that, and not man's subjective reaction to it, that really matters.

* *An Address, Historic and Reminiscent.*

The question of such things as individual communion cups does not come within the scope of this discussion. An age that takes delight in carillons that contain no bells, and church organs that contain no pipes need not be criticized for celebrating Holy Communion without a chalice. We are saying nothing against bell-less carillons and pipeless organs, nor chaliceless celebrations of Holy Communion either. For those who can find spiritual edification in such things, they may go as far as they like, for this is a land of religious freedom. It is possible that the day may come when the Christian's devotion will be stirred by the sight of a clergyman in his Talar, carrying a twenty-four inch chromium plated tray, with fifty little liquor glasses neatly reposing in a series of round holes in the tray, holding the tray out to a row of faithful believers, and saying the inspired Words of Institution over them as they tilt back their heads as though at the bar of a public house; and the sexton, also in a black Talar, following with another tray, into which the empty liquor glasses are clicking. The least that one may say is that Andrew White McCollough was correct in saying, "How different the method now!" Certain church periodicals are lending a willing hand to popularize this form of celebration by means of many and conspicuous advertisements, so what may one do? Theologically there is nothing that may be said, for the Blessed Sacrament does not depend for its validity upon the type of communion-ware that we use. Many of us prefer the traditional chalice, just as we prefer genuine candles on the altar instead of glass candles with flame-tipped electric bulbs, and a vestryman stooping down at the Epistle end of the altar and snapping on a switch with a resounding click. But perhaps we are a bit old fashioned in such things. The world today is a different world, and there are people who predict in all seriousness that one central broadcasting station will do away eventually with all churches.

Even now there is said to be a device under construction, composed of a broadcasting unit in which are a number of sound films. One may sit in comfort in his living room, or even lie abed on Sunday, and by revolving a dial somewhat like that of an automatic telephone, he may bring in through his radio any sort of synthetic religion that he may desire at the moment. A pontifical High Mass, with ornate music

by Italian composers, a solemn Celebration with Plainsong setting, a Low Mass, an Anglo-Catholic service recorded in All Saints' or St. Alban's Holborn, Morning Prayer recorded at the Chapel Royal, a Salvation Army Service, a Lutheran High Mass from Lund Cathedral, a Christian Science hour, a Wesleyan service from Bessborough Road Chapel, a preaching service with hymns from an American theological seminary, a Watchtower service, or a rousing sermon with hymns and trombone accompaniment from a revival tabernacle—in fact, anything that one may wish. With daily television broadcasts months ago in London, we may expect the same thing here, as an aid to what we have described. This is what a mechanized age assures us will be our religion of tomorrow.

Since we are slightly old fashioned, permit us to describe a service, in a quaint little old church near the mouth of the Tamar. It was early in April, 1937, and a carpet of primroses covered the ancient graves in the churchyard. Five villagers were ringing a peal in the tower. One of the bells was slightly out of tune, and the effort of the ringers to accomplish a course of Churchyard Doubles was just irregular enough to give it a certain quaint rusticity. The old granite church had a length of stove-pipe thrust through one of the stained glass windows, and fragrant pine smoke curled upward. Beyond the top of the headland one could see the cobalt blue waters of the Channel, and a huge liner in the distance moving slowly westward.

Inside the church a score or two of people were sitting in uncomfortable benches, made resplendent with their thick, richly carved bench-ends. There was a huge coal stove in the west end of the church, and its fire-pot was cherry red in spots. Through a great crack in the stove one could see the flickering flames within. A faint odour of pine smoke was mingled with the usual musty smell of the ancient church, tempered somewhat by the fragrance of the daffodils and hyacinths on the altar. The old tracker organ was just a little out of tune, and the shrunken little old organist peered over his half-glasses at a musical score which he read with evident difficulty, because the organ was in a dark corner, and the only means of lighting it seemed to be two candles thrust into brass brackets, one on either side of the music rack.

The vicar came shuffling out of the vestry. He was an ascetic looking chap of middle age, slightly bald, and his wrinkled surplice was hanging unevenly on his stooped shoulders. The vergers, in a threadbare cassock, came and handed us a Prayer Book and a copy of *Hymns Ancient and Modern*. There was something intimate and appealing about it all, yet nothing crude and boorish. Certainly there was more appeal to it than to many of our highly finished, and somewhat hard and glittery types of liturgical service. One candle on the altar leaned just a little, and the superfrontal was just a trifle crooked, but not enough so to prove disturbing. It was not an annoying informality, for there was no last minute selection of hymns, no whispered conference with the organist, no passing about of music or search for the Lessons.

The easy freedom of it all was something new, for there was no drill-like advance of two acolytes to light two candles, nor was there a measured, military approach of the choir. Military precision is a questionable virtue as far as the church service is concerned, because it attracts attention to itself, rather than to the thought expressed by the liturgy. Too much informality is just as bad. The service that we have been describing had an almost imperceptible freedom from mechanical precision, just as the bays of a fine old rood-screen will vary ever so slightly in width, and in the design of their tracery heads and their cornice enrichments. Certainly there was no suspicion of the self-conscious "pomp and show" which proves so disturbing to many people, and causes them to look upon a liturgical service as formalism.

After all, our worship must be natural, and not affectation. Since it is natural for man to err, we found a certain appeal in a candle that tilted just a trifle, and a vergers' cassock that was frayed ever so little at the sleeves. There is a naturalness about it, just as there is a naturalness to a bit of hand-made carving, or church needlework—a thing which the machine-made product does not possess. As long as this human feeling is present, and provided it be not overdone, nor self-conscious, the worshiper is at once put at ease. He feels that he is not a spectator, not assisting, but actually participating in everything. The church service becomes an act of corporate worship, not a well-staged

spectacle which we are invited to sit back and regard critically.

OUR REAL OBJECTIVE

After all, you and I are not there as mere spectators, and the liturgy is not a carefully rehearsed dramatic production, where each man says lines which have been memorized with painstaking care. Our objective in it all is to remind one another, clergy and congregation, of the great facts of man's sinful nature, his helpless condition, and the one and only way of salvation—the unmerited grace of God in our Lord Jesus, our Saviour. Not the sermon alone, but every part of the liturgy must contribute its share toward this end. If it fails to do so, then the sooner one discard it, the better.

Liturgy, after all, is a means of expression, just as the printing press and the radio are means of expression. Perhaps we pay too much attention nowadays to the liturgy itself, and not enough to the things which it seeks to express. Much valuable time is spent, in liturgical study groups, relating what St. Gregory did in 590 A.D., and what Luther said in 1524 and again in 1532. Too many of us, in studying the liturgy itself, are like the man who was so interested in the printing press and its history that he neglected to study the valuable books that it was producing.

Our liturgy is exactly on a par with our hymns. We do not sing hymns primarily for the sake of making melody, nor for the feeling of fellowship when we unite our voices with a great congregation. A hymn, if it is of any value at all, expresses a positive thought in beautiful language. If it fails to express such a thought, it ceases to be a hymn, and becomes a mere song. Some of our most popular hymns are little better than rubbish, because they fail to express a positive thought. We have spoken slightly, perhaps, in the foregoing pages in regard to two or three such hymns. It is not merely the death-of-little-Eva type of music that weakens the tunes of the Barnby, Goss, Dykes and Stainer style. A more important test is the thought which is expressed. The same principles may be applied to our liturgies.

The traditional chief service, or Holy Communion, begins with an introductory confession of man's sinful nature, his need of repentance and of the grace of God. Then, step

by step, the way of salvation is set forth. The Introit expresses some phase of this. The Gloria in Excelsis points us to the Triune God, and declares the part that each Person of the Trinity plays in our salvation. In the Collect we plead for some special gift of divine grace, and in the Epistle, Gradual and Gospel we receive the promise of this grace from the Lord Himself, in the very words of Holy Writ. In the Nicene Creed we not only confess our faith in the Triune God, but we are reminded once more of the entire plan of salvation. In the Sursum Corda, Preface, Sanctus and Agnus Dei this theme is dominant; and our Lord's work of Redemption, and its application to man through Word and Sacrament, is not only expressed, but actually conveyed to us. To omit any part of this service is to omit the expression of some important step in this weekly declaration of the way of life.

It is all of utmost value, and yet the truths expressed through the medium of our liturgy are the chief things. Men have been neglecting these truths. They have been guilty of thinking of the liturgy merely as something which is capable of being made attractive and musically "pretty." They have missed its greater significance, namely its true function as an expression of the way of salvation. Worse yet, they have neglected the truths back of it all. Years ago a group of clergymen, alarmed at the falling off of church attendance, were told of one large church in their city that was always crowded at every service, and that had become the mother of a number of daughter congregations in the outlying parts of the town. They sent a committee to ask the pastor what he had done to solve the perplexing problem of the empty pew.

"I was not aware that it is a problem," he replied. "If we preach fully the way of salvation, sin and grace, and all that it implies, we need not worry about empty churches." It was Wyneken, as we recall the story, who said this, and there is profound truth in it. Not only in our liturgy, but especially in our preaching, these truths must be expressed. Man, in his natural state, is utterly lost. The ruin wrought by sin is not partial, but complete. God alone is able to rescue man, and everything necessary for this rescue was accomplished centuries ago by the Lord Jesus Christ. Not a thing remains for man to do. The benefits of Redemption are applied to man by the Holy Ghost, through the Word

and Sacraments. All that is required of us is that we believe these things.

This is the story told by the liturgy, and it is the story that must be told from the pulpit. Many men tell only a partial story. Some fail to realize the complete ruin wrought by sin. Others recognize this, but fail to understand that it is solely by the grace of God and merit of Christ that it is remedied. Still others do not know that Our Lord kept the Law perfectly as our Substitute, and died on the cross as our Substitute. Others may believe all these things, but fail to stress the practical application of it all to the sinner, through the Word and the Sacraments. Many who are sound on other points, are uncertain in regard to the Means of Grace.

Thus a mutilated, fragmentary liturgy, with some of the steps in the way of salvation lacking, may shock some good men, who may not be aware that they are guilty of a greater wrong. Some of the steps in the way of salvation that they preach, are missing. The liturgy itself cannot save. It can only declare audibly the truths of God's Word. It is a good thing, therefore, to have an un mutilated and a doctrinally pure liturgy. It is a better thing to have an un mutilated and doctrinally pure understanding of the teachings of Our Lord, and to believe in them. We can, if need be, dispense with all liturgies; but we can never dispense with the saving truths which the Lord has made known to us.

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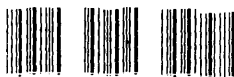
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